

237
MAC



PRESENTED BY

Harry Minnick

THE FUTURE OF CHRISTIANITY

BY

D. MACDONALD, D.D.

AUTHOR OF 'THE OCEANIC LANGUAGES: THEIR GRAMMATICAL
STRUCTURE, VOCABULARY, AND ORIGIN'

HUMPHREY MILFORD

OXFORD UNIVERSITY PRESS

LONDON, NEW YORK, TORONTO, MELBOURNE
AND BOMBAY

1913

236
M145

OXFORD : HORACE HART
PRINTER TO THE UNIVERSITY

3737

PREFACE

FORTY years ago the writer found himself in a certain part of the world of modern heathendom. The work that he had been sent there to do as a Christian missionary was at the first, for a time, to all human appearance utterly hopeless. Heathenism seemed an impregnable stronghold from whose walls Christianity appeared to fall back like surf from the face of a rock. This bitter experience gave rise to many thoughts, and among other things led to a determination to endeavour to find out from the Scriptures what the future of Christianity among mankind was to be. The place where this trying experience was endured, was only one small insignificant part of the great modern world of non-Christendom, in which there were numerous strongholds, immense and yet more formidable, garrisoned by two-thirds (a thousand millions) of the human race, heathen and Moham-medan. It appeared in the light of this experience, that if these strongholds were ever to be taken, if ever the Christian religion were to prevail universally, the existing non-Christian religions, Moslem and Heathen, having disappeared as completely as have the worship of Jupiter and of the Roman emperors, and the heathenism of our forefathers, it must be not merely by the efforts of Christian people (which are imperative) and because

it is the true religion (which it is), but mainly by 'the ruling providence of its great Author'. What then had He revealed as to this? What according to His purpose was to be the future of Christianity among mankind, or in other words, what was to be the course of the development of His Messianic kingdom on to its consummation at the Last Day? In the following work will be found the result of the search for the answer to this question.

This search has proved to be anything but easy or quickly to be accomplished. It brought at once into the region of Eschatology of which no reliable map could be found, and this again brought at once face to face with those prophecies from which alone data for such a map and the answer sought could be obtained. Whether such data and answer could be found from these sources remained to be seen; certainly not without the ascertaining of their correct interpretation. Attempts to ascertain their correct interpretation had so often failed, that some have turned their backs upon the subject as hopeless. Speaking of the Revelation of John, Jerome had said that there were as many views as men, Scaliger that Calvin was wise not to write a commentary on it, and South that it either found a man mad or made him so. Despairing of the exegetical quest, some have turned against the Revelation of John, the great Revelation of the New Testament, rending it, conjecturing that it is not, as thought, a most wondrous

palace, built by direction of the great Architect, that His light may stream forth from it upon the ages, but a conglomerate or 'composite' of apocalyptic huts; and some against the corresponding Revelation of Daniel, the great Revelation of the Old Testament, conjecturing that it is not, as thought, a brilliant light from the highest heaven, heralding the dawn and development on to its consummation of Christianity or the Messianic kingdom, as no other religion whatsoever ever has been heralded, but an apocalyptic romance, an invincibly opaque rigmarole in the guise of prophecy.

The writer could not adopt beforehand any of these ready-made pessimisms. It was determined instead to make a search in the original sources in which alone, if at all, the revealed future of Christianity in this world could be found. These sources are certain portions of the Holy Scriptures. Having refused to adopt any pessimistic ready-made theory or hypothesis of them as the starting-point of the search, it remained to begin by taking up the position that these portions of the Holy Scriptures are what they give themselves out to be, and then to prosecute the search by endeavouring to ascertain the exact meaning of what is set forth in them, that is, their correct interpretation. It was certain beforehand that should the search for the exact meaning or correct interpretation of these sources be successful, and nothing arise in the course of it contrary to the position taken up at its beginning, the result would be the

sure knowledge of the future of Christianity according to the purpose of God, and the clearing away of an obscurity grievously perplexing to Christian souls, the continuance of which is not only a reproach to the Christian Church, but also, as affording a covert from which it is being constantly assailed with the keenest weapons aimed at its great Head, a menace to the Christian Religion.

CONTENTS

PART I

THE REVELATION IN THE OLD TESTAMENT

CHAPTER I

	PAGE
THE PROBLEM OF DANIEL	1

CHAPTER II

THE SEVENTY WEEKS. DANIEL 9. 24-27	18
--	----

CHAPTER III

THE FIFTH PROPHETIC PART, FINAL PORTION. DANIEL 11. 36—12. 13	45
--	----

CHAPTER IV

THE FIRST AND THE SECOND PROPHETIC PARTS. DANIEL, chapters 2 and 7	75
---	----

CHAPTER V

THE THIRD PROPHETIC PART, AND THE FIRST PORTION OF THE FIFTH. DANIEL, chapters 8 and 11. 2-35	117
---	-----

CONCLUDING OBSERVATIONS ON CHAPTERS I—V

THE PROPHECY IN DANIEL AS ONE WHOLE	136
---	-----

PART II

THE COMPLETING REVELATION IN THE
NEW TESTAMENT

CHAPTER VI

	PAGE
THE GOSPELS	141

CHAPTER VII

THE ACTS AND THE EPISTLES	174
-------------------------------------	-----

CHAPTER VIII

2 THESSALONIANS 2. 1-12	198
-----------------------------------	-----

CHAPTER IX

THE REVELATION OF JOHN

i. Chapters 1—3	227
ii. 4—12	236
iii. 13—18	266
iv. 19. 1-10	296
v. 19. 11—20. 6	300
vi. 20. 7—22. 5	307
vii. 22. 6-21	319

CHAPTER X

CONCLUDING OBSERVATIONS	322
-----------------------------------	-----

THE FUTURE OF CHRISTIANITY

PART I

THE REVELATION IN THE OLD TESTAMENT

CHAPTER I

THE PROBLEM OF DANIEL

THE controversy as to the Book of Daniel has come down to us from the time of Porphyry, and although immense labour has been expended on it, especially during the last hundred years, and a large amount of literature produced, on the one hand by the school that affirms, and on the other hand by the school that denies, since the time of Porphyry (died A.D. 304, in the beginning of Diocletian's persecution which his works had done much to bring about), the authenticity of the Book of Daniel, the problem still awaits solution. One result of this long controversy is that it is now acknowledged that its solution depends upon the ascertaining of the correct interpretation of the prophetic part of the book. This, however, has not hitherto been ascertained. And until it be ascertained, it is wholly inconclusive for those on the one side to refute the tentative, admittedly uncertain, or imperfect interpretation of those on the other. To do this is one thing, to ascertain the correct interpretation, without which the problem cannot be solved, is quite another thing. It does not follow, however, that the controversy has been altogether useless, or that

2 THE REVELATION IN THE OLD TESTAMENT

excellent work has not been done by both sides with permanent good exegetical results in which both sides agree. Let us call these two schools A and B, and suppose that, in the disputed parts, A has refuted the interpretation of B, and B that of A; that A having become somewhat heated in the discussion has either asserted or implied that B is unscrupulous and will stick at nothing to get the better of his controversial opponent; and that B, warmly resenting this aspersion on his character, retorts in the same style, managing to convey the impression that A is impervious to reason, and not worth arguing with. Then if, perceiving the truth both in A's refutation of B's interpretation and in B's refutation of A's, it should be determined to make a fresh examination of the original prophetic document, in order to ascertain, if possible, its correct interpretation, independently both of that of A as refuted by B, and of that of B as refuted by A, it is obvious that such a course would have certain advantages, positive and negative. The A interpretation so far as refuted by B, and the B interpretation so far as refuted by A, would stand like conspicuous monuments, the one on the one hand, the other on the other, warning away from hopeless exegetical quagmires. But while thus kept from impassable roads there would be many helpful matters of interpretation, outside the zone of refutation, in the works of A and B. And, finally, there would be freedom from the dangers of partisanship, and of controversial arguing for victory.

Such is the course proposed to be followed in the present work in relation to the mutually opposing interpretations which have hitherto occupied the field. As it will sometimes be necessary to refer to these interpretations in the course of this work, and to indicate as briefly

as possible to which of the two great schools they belong, it is desirable to use for these schools designations at once distinctively characteristic, and free from any offensive controversial implication such as has become attached to some that have hitherto been used, and are here therefore passed over in silence. Since, then, the one school holds that the author of the book is Daniel the Prophet, and that its date is the sixth century B.C., we may call it the Danielic, and any writer belonging to it a Danielist. And since the other school holds that the author of the book is not Daniel the Prophet, but some unknown Jewish romance-writer, who affixed the name of Daniel the Prophet to his fiction to give it vogue, in the time of Antiochus Epiphanes and the Maccabees, and that its date is in the second century B.C., about 168-164 B.C., we may call it the Maccabean, and any writer belonging to it a Maccabeeist.

As Porphyry has been mentioned, it may be as well to state more fully his view, since he is the founder of a yet existing school. Jerome thus states it: 'that the book was not written by him whose name it bears, but by another who lived in Judea in the time of Antiochus, surnamed Epiphanes; and that the Book of Daniel does not foretell things to come, but relates what had already happened. In a word, whatever it contains to the time of Antiochus is true history: if there is anything relating to after-times it is falsehood; forasmuch as the writer could not see things future, but at the most only could make some conjectures about them.' 'The argument of Porphyry', says Westcott, Danielist, 'is an exact anticipation of the position of many modern critics, and involves a twofold assumption, that the whole book ought to contain predictions of the same character, and

4 THE REVELATION IN THE OLD TESTAMENT

that definite predictions are impossible.' Compare with this the statement in the Maccabeeist *One-Volume Bible Commentary*, edited by the Rev. J. R. Dummelow, M.A., Queen's College, Cambridge, 1909; Introduction to Book of Daniel, p. 528: 'The modern conception (he means the Maccabean) of the Book of Daniel is briefly this, that it dates, not from the age in which Daniel's career is placed, but from the close of the period to which its visions refer—in other words, from the days of Antiochus Epiphanes; that its apparent outlines of the future are really past history thrown by the author into the guise of ancient prediction', &c.

The ascertaining the correct interpretation of the prophetic document in the Book of Daniel, without which the problem cannot be solved, is so difficult that, in order to success, care must be taken to keep to the point. The acknowledged difficulties about certain historical statements in the book, and the question as to the age of its language and theology, with regard to which there has been so much wholly inconclusive controversy, must not be allowed, as hitherto has so often been the case, to be mixed up with this fundamental question so as to make confusion worse confounded. That admittedly inconclusive controversy cannot lead to the correct interpretation of the prophecy; but the correct interpretation of the prophecy, if ascertained, will necessarily lead to the conclusive settlement of that controversy. Both the Danielic and the Maccabean schools seem at last to recognize this. Thus the Danielist, Dr. C. H. H. Wright, in his work on *Daniel and his Prophecies*, 1906, says, pp. ix, xii: 'It is unwise, in the present state of our information, to rest the defence of the Book of Daniel upon the historical narratives therein recorded. The

assailants of the book (he means the Maccabeeists) have indeed made use of all the arguments which scholarship and ingenuity could adduce in order to discredit the trustworthiness of these historical narratives. . . . But neither assailants nor defenders (he means the Danielists) have succeeded in fully proving their respective cases. The historical statements of the Book of Daniel have not been proved untrue. . . . Inasmuch as the critical examination of the historical portion cannot in the present state of our information be conclusively relied on in any defence of the Book of Daniel, it is advisable to lay more stress upon its prophetical portion. That portion is, from a Christian standpoint, of greater importance than the historical.' And so, in his work on *Daniel and his Critics*, 1906, he says, p. xxxviii, 'although firmly believing in the historical facts recorded in the Book of Daniel', that is, in chs. i—vi, he 'considers the place assigned to it in the Canon of Scripture can be best upheld by the study of the prophecies it contains'. The Rev. H. Deane, B.D., Fellow of St. John's College, Oxford, thus speaks (in Ellicott's *Old Testament Commentary*, 1884), 'Difficulties have to be encountered under any hypothesis as to the date of the authorship of the book, but those that are involved in the hypothesis of an early date are the least formidable'. To the same effect Professor J. M. Fuller, Associate Editor of the *Bible Dictionary*, second edition, 1893. And to the same effect the Danielists, W. H. Green, D.D., LL.D., Professor of Oriental and Old Testament Literature in Princeton Theological Seminary (in his *General Introduction to the Old Testament*, London, 1899); and J. H. Raven, D.D., Professor of Old Testament Languages and Exegesis, Theological Seminary of the Reformed Church in America, at New Brunswick, N.J.

6 THE REVELATION IN THE OLD TESTAMENT

(in his *Old Testament Introduction*, 1906, p. 331). The latter says, 'Indeed, amid all the intricacies of the history, no error has been proven in the book. This could hardly be the case if it was not written until 168 B.C.'. The Maccabeeist, Dr. Delitzsch, Professor of Theology in Leipzig, Art. 'Book of Daniel', in Schaff's *Herzog's Encyc.*, 1883, confesses, after a learned and interesting though unsuccessful attempt to interpret the Seventy Weeks, that 'the difficulty still remains an unsolved mystery'. And as to the Maccabean hypothesis he says, 'In spite of the conclusion to which we have arrived, that Antiochus Epiphanes is the standpoint from which Daniel makes his eschatological observations, we cannot draw an absolutely certain inference that the book was written in the period of the Seleucidae. But the weight of the considerations cannot be denied which make for a date at this time (the middle of the second century B.C.)'. In an appendix to Delitzsch's article, the Associate Editor, the Rev. D. F. Schaff, rightly observes that 'the interpretation of the Seventy Weeks . . . and the explanation of the fourth kingdom (or fourth beast of ch. 7) are so closely related, that the determination of the one settles the other'. The Maccabeeist, Dr. A. Kamphausen, Art. 'Book of Daniel', in the *Encyc. Biblica*, says, 'The position of the Book of Daniel with reference to historical fact, a question most intimately bound up with that of its date, can be discussed to advantage only after we have, in a purely exegetical way (Bleek in *JDT*, 1860, pp. 53 ff.), firmly established the fact that makes for the unity of authorship in all five prophetic pieces (chs. 2 and 7—12): the fact, namely, that the range of vision in each case reaches down to the time of Antiochus Epiphanes', 175–164 B.C. Let it be observed that 'the unity of authorship in all five prophetic pieces'

is not in question, being admitted by both schools. What is in question is the statement following the words 'the fact, namely', and it is this that can be proved, or disproved, only 'in a purely exegetical way', that is, by ascertaining the correct interpretation of the prophetic document. 'This done', that is, the correct interpretation settled, he says, 'we shall have no difficulty in finding other weighty reasons for fixing the composition of the book at a date shortly before the death of Antiochus', who died 164 B.C. After the correct interpretation of the prophecy shall have been ascertained in a purely exegetical way, there will be no difficulty in settling the question of the date and authorship of the book. Without that, it cannot be settled.

And we are still without that. Westcott says, 'the interpretation of Daniel has hitherto proved an inexhaustible field for the ingenuity of commentators, and the certain results are comparatively few'. Down to the present, neither the Danielic nor the Maccabean school has succeeded in ascertaining the correct interpretation of the prophetic document in the Book of Daniel, though each has succeeded, which is a very different thing, in showing that the proposed interpretation of the other, e.g. of the Seventy Weeks, Dan. 9. 24-27, is, in whole or in part, incorrect. And it is to be observed that, in the matter of the interpretation, not only do the Danielic and Maccabean schools differ from each other, but there are also internal differences in each of them, Danielist differing from Danielist, and Maccabeeist from Maccabeeist.

And each school has argued that, because of this, the interpretation of the other must be incorrect: the Danielist, Pusey (*Daniel the Prophet*, by the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew and Canon of

8 THE REVELATION IN THE OLD TESTAMENT

Christ Church, Oxford, 1864, pp. 214-5), descants on the differences of the Maccabean interpreters as to the Seventy Weeks; and the Maccabeeist, Driver (*The Book of Daniel*, Cambridge Bible for Schools and Colleges, by the Rev. R. S. Driver, D.D., Regius Professor of Hebrew in the University of Oxford, 1900, pp. 143 ff.), on the differences of the Danielic interpreters as to the same. See also *The Short Commentary on the Book of Daniel*, by the Maccabeeist, A. A. Bevan, M.A., Fellow of Trinity College, Cambridge, 1892, pp. 7-8, on the differences of the Danielic interpreters as to the final vision, ch. 11; and Wright, *Daniel and his Prophecies*, p. 314, on those of the Maccabeeist interpreters as to the same. Thus on the one hand, Bevan, 'To pass all the theories in review is quite unnecessary, for the discordance between them is a sufficient proof of their arbitrariness'; and thus, on the other hand, Wright, 'The numerous changes required by their attempt . . . are amply sufficient to discredit their conclusions'. As to the interpretation of the Seventy Weeks among Maccabeeists, Driver differs from Delitzsch; among Danielists, Pusey differs from Hengstenberg, Keil vastly from both, and Wright describes the 'Futurist' interpretation as 'a caricature of prophecy'. As to each school, the existence of such differences is undeniable, and this, it is evident, if it proves anything as contended against the one, proves the same also against the other. It appears, indeed, that neither the Danielic nor the Maccabean school even claims to have ascertained the correct interpretation of the whole prophecy in Daniel, and thus to have 'spoken the last word' on the subject. Bevan says, 'the Book of Daniel . . . contains a considerable number of passages of which the meaning is still uncertain, and some which will perhaps remain for ever

unintelligible'. Unable to understand 9. 24-27 he deems the text corrupt, and proceeds to make or adopt conjectural 'emendations' to such an extent as amounts to making a new prophecy in place of that in the book. On verse 27, the Maccabeeist, J. D. Prince, Ph.D., Professor of Semitic Languages in the New York University (in his *Commentary on the Book of Daniel*, 1899), observes that 'there are nearly as many opinions regarding this passage as there are commentators', and then proceeds to suggest a 'conjectural translation' embodying such 'emendations', that is, alterations of the text, as those referred to in the preceding sentence. But Kamphausen's remark, on verses 24-27,—that 'the more the difficulties in understanding an important passage of the Book of Daniel, the less we are permitted to make an attempt at overcoming them by mere alteration of the text. In such cases the text has probably been transmitted with unusual care',—condemns this method of pronouncing a text corrupt because difficult to understand, and then altering it at will. And it should be laid to heart not only by his fellow Maccabeeists, but also by his opponent Danielists: for the former are not the only writers who follow the method which it condemns.

Thus the Danielist, the Rev. J. E. Thomson, D.D. (in *Daniel, Pulpit Commentary*, 1896, new ed. 1906, p. 287), states, as his theory, that 'nearly the whole of ch. 11', the difficulties of which are great, is a 'long and very old interpolation'; and Wright's theory (*op. cit.*, p. 242) of the same (and also of ch. 12, which is joined with it, p. 314) is thus stated, 'The probability is that the eleventh chapter is a Hebrew translation of a lost Aramaic original, combined with an exposition ('paraphrase', 'prophetic interpretations', or 'additions', p. 314) of the

10 THE REVELATION IN THE OLD TESTAMENT

prophecy which itself is not extant as a whole, but of which portions, as in the Targums of a later age, are embedded in the chapter'. And so, for instance, both Thomson and Wright, with Bevan, not being able to understand verse 39 of ch. 11, as it is in the book, pronounce, with him, in favour of a conjectural alteration of the text.

Necessarily connected with these differences, as to what the prophecy really states or predicts, are those as to the historical periods or events to which the prophecy refers. Until the meaning of the prophecy be ascertained the history to which it refers cannot be correctly ascertained. In any case, to fix beforehand upon events of history, and then to alter the text or statements of the prophecy in order to make it refer to them, or to allege that the prophecy is unintelligible, or incorrect, if it cannot be made to refer to them, is a proceeding that is not legitimate, and to be condemned. On verses 40-45 of ch. 11, Bevan says, 'They describe, not real facts, but merely the expectations of the author'; and Prince, p. 187, thus describes them, 'We have here an incorrect prediction by the author of Daniel, who must have expected another Syrian attempt against Egypt. (The Maccabeeist) Hitzig's idea that verses 40-45 refer to events previous to 168, in fact that they are a *résumé* of the chief occurrences of the reign of Antiochus from 171 until his death, is quite contrary to the evident sense of the passage'. Driver, pp. 200 f., says that 'what is described in verses 1-3 of ch. 12 forms the immediate sequel of the fall of Antiochus' (164 B. C.), verses 2-3 predicting as to take place then 'a resurrection of Israelites'; i. e. a literal resurrection, which never took place. Porphyry, however, it should be noted, the first

Maccabeeist, and the founder of the Maccabean school, interpreted these verses as figuratively describing not a literal 'resurrection of Israelites', but that uprising of Israelites against their oppressors, with results glorious to the faithful and grievous to the apostates who had sided with the oppressors, which did take place in the time of the Maccabees. Compare Barnes, p. 31, and Grotius. Driver, to name only him here on the Maccabean side, pp. 93, 204 f., identifies the 'time, times, and a half' of 12. 7 with the 'time and times and the dividing of a time' of 7. 25, and says that the expression denotes a literal ' $3\frac{1}{2}$ years', the $3\frac{1}{2}$ years which end 'in all probability' in 165 B. C., but possibly in 164 B. C., at 'the death of Antiochus'. Wright, to name only him here on the Danielic side, says, pp. 323-4, 'The special period spoken of in this verse (verse 7 of ch. 12) is not identical with that mentioned in ch. 7. 25; the two periods are not literal, nor are they to be interpreted precisely on the "day-year" theory. The periods are measured not by years, but by the work accomplished during their course': the period of 7. 25 'closes with the Second Advent', that of 12. 7 'came to an end in the times that followed shortly after the ascension of Christ to his throne'. As to the 1,290 days of verse 11, Driver thinks it 'not improbable' that 'the death of Antiochus is pictured by the writer as synchronizing with the end of the 1,290 days'; of the further extension of the period of verse 7 to 1,335 days in verse 12, he says, 'Why this further limit is assigned it is impossible to say with any certainty'. Wright, pp. 324 ff., says of the 1,290 days of verse 11, which as before he interprets, not, as Driver does, of literal days, that it 'is longer than the time, times, and a half (1,260 days) by thirty days, or a prophetic month'; and 'as to

12 THE REVELATION IN THE OLD TESTAMENT

the meaning of the 1,335 days' of verse 12, he confesses himself to be 'in the dark'.

We have seen that the contention of the Maccabean school is, as Kamphausen states, that each of the five prophetic pieces or visions in the Book of Daniel reaches down to the time of Antiochus Epiphanes, who died 164 B. C., or as Driver states the same thing (p. 101), that 'the age of Antiochus Epiphanes is in fact *the limiting horizon of the book*' (italics his); that is, as he says, p. civ, 'chs. ii, vii, ix, xi. 36—xii, culminate in reference to the same age' of 'Antiochus Epiphanes' (like 'ch. viii and xi. 21—35', which both sides agree in referring to the time of Antiochus). And this, as has appeared, can be proved, if at all, only in a purely exegetical way, or by the interpretation of the prophecy. The two most difficult pieces of those named, the two most difficult in the book, are the two last, 9. 24—27, and 11. 36—12. 13. We have seen above, as to these two prophetic parts, that it is not according to the science of interpretation to conjecturally alter the text on the plea that it is corrupt because it is difficult to understand. Here we have further to observe that it is as bad, if not worse, to come to the interpretation of these prophetic pieces with any unproved contention, as, for instance, that they 'reach down to', or 'culminate in', or terminate in the age of a particular man, as, for instance, Antiochus Epiphanes, and then, because we cannot by our interpretation make the prophecy square with that contention, to allege that it (the prophecy) is incorrect. But this, as we have seen, is precisely what Bevan and Prince, as quoted above, do with respect to 11. 40—45. And it is also what Driver (p. 146, *op. cit.*), with those he follows, does with respect to the fourth prophetic piece, the Seventy Weeks, 9. 24—27, since,

because it does not by his interpretation square with this contention, he declares it (the prophecy) incorrect by a surplus of 'sixty-seven years', or 'that the author of Daniel followed an incorrect computation'. Delitzsch does not, like the Maccabean school generally, fall into this mode of reasoning. Finding that by his interpretation the Seventy Weeks come short of what this contention requires by more than 100 years, he says, not that because of that the prophecy is incorrect by so much, but that 'the difficulty remains an unsolved mystery'; that is, he confesses his inability to correctly interpret the prophecy. The common Danielic view advocated by Pusey, Hengstenberg, Wright, &c., starts with the contention that the Seventy Weeks reach down to the destruction of Jerusalem by Titus, A.D. 70, and finds that they come short of this by nearly forty years, reaching down only to three and a half years after the Crucifixion; but the Danielic school does not on this account declare the prophecy incorrect by a deficit of about forty years, or that 'the author of Daniel followed an incorrect computation', or erred, to use Ewald's phrase, 'from a defect of thought'. As the deficit of about forty years proves, as Driver says, the Danielic interpretation incorrect; so the surplus of sixty-seven years proves, as Wright says, the Maccabean interpretation incorrect.

All these of both schools assume, without proof, that the Seventy Weeks, by the day-year theory above mentioned, denote 490 years, one week seven years, that is, one day one year. Keil, *Com.*, p. 399, with others, perceiving the failures, after so many generations of earnest labour, of all these attempts thus to interpret the prophecy on this one week equal to seven years' assumption, rejects it as proved untenable by these failures, and maintains that the word שָׁבִיעַ translated 'week' only

'denotes a space of time measured by sevens, but indicates nothing as to the duration of these sevens'; i.e. that the word by itself does not indicate the number of years, or the length of time it signifies, which, therefore, was unknown to the prophet. He quotes Hofmann as saying that 'Daniel could only conjecture it'. On p. 339 he concludes, 'Thus the idea of year-weeks has no exegetical foundation. Hofmann and Kleifoth are in the right when they remark that שבועים, "weeks", does not necessarily mean year-weeks, but an intentionally indefinite designation of a period of time measured by the number seven, whose chronological duration must be determined on other grounds'.

From the second century down to the twentieth the interpretation of the Seventy Weeks has remained an unsolved mystery. 'I know (says Jerome) that this passage has been much disputed among the most learned men. Each has spoken the opinion suggested by his own mind. And, therefore, because I consider it dangerous to pass judgment on the views of the Doctors of the Church, and invidious to prefer one to another, I will state what each one has thought, and leave it to the option of the reader whose interpretation he shall follow'. And he then proceeds to state the views of Africanus, Eusebius, Hippolytus, Apollinarius, Clement of Alexandria, Origen, and Tertullian. On one point they are all, including Jerome, agreed; as Africanus expresses it, 'Without doubt it (9. 24-27) predicts the advent of Christ'. Of the interpretations of the Jews, also, Jerome gives an account in which occurs the following interesting statement, 'Nor should it move us, they say, that the seven weeks are mentioned first, and the sixty-two afterwards, and again the one which is divided into two parts. For it is the idiom of the Hebrew language, and of the ancient Latin,

to put the smaller number first, and the greater afterwards. For easiness of speech, not according to the proper idiom of our language, we now say, Abraham lived an hundred and seventy and five years; on the contrary, they say, Abraham lived five years, and seventy, and an hundred.' Thus they deemed the real order 62, 7, 1, and not 7, 62, 1, adopted by both the Danielic and Maccabean schools as being 'implied apparently in the text'. Eleven centuries after Jerome, in the time of the Reformation, Calvin says, 'This passage has been variously treated, and so distracted and almost torn to pieces by the various opinions of interpreters that it might be considered nearly useless on account of its obscurity.' Coming down to our own time, we find Driver, pp. 143 ff., saying, 'Probably no passage of the Old Testament has been the subject of so much discussion, or has given rise to so many and such varied interpretations, as this . . . they differ primarily in the *terminus ad quem* which it is desired, or which it is thought possible, to reach; this necessitates differences in the *terminus a quo* adopted, and also in the manner of calculating the "weeks", which have been treated sometimes as consisting of solar years, sometimes of lunar years, sometimes as jubilee-periods of 7×7 years, sometimes as mystic or symbolic periods, not necessarily equal in length; the order $7 + 62 + 1$, implied apparently in the text, has been inverted, and altered into $62 + 7 + 1$, or $62 + 1 + 7$ The reason why commentators have had recourse to these varied and often singular expedients is that, understood in the plain and obvious meaning of the words—the "week" being naturally allowed to signify a week of years—the *prophecy admits of no explanation, consistent with history, whatever*. . . . Even of the interpretation (the Maccabean) adopted in this commentary, it must be

owned that, like the rival traditional interpretation (the Danielic), it is not free from objection. When, however, it is asked which of these two interpretations labours under the most serious objection, it can hardly be denied that it is the traditional one.' To this last statement, Orr, on behalf of the Danielic view, replies (*The Problem of the Old Testament*, by Professor Orr, D.D., 1906, p. 537), 'To our mind nothing could exceed the violence to the text' that is done by the Maccabean interpretation which Driver advocates.

Our first task, then, must be to endeavour to ascertain the correct interpretation of this fourth part (9. 24-27) of the prophetic document in the Book of Daniel. This ascertained, the rest of our task will be comparatively easy, without it impossible. It is admitted by both Maccabeeists and Danielists that the first two prophetic parts of this document, that in ch. 2, and that occupying the whole of ch. 7, have the same starting-point or *terminus a quo*, the Babylonian world-power, and the same goal, or *terminus ad quem*, the prevalence throughout the whole earth of the Messianic kingdom, the four metals or kingdoms of the former representing the same four world-powers as the four beasts of the latter; that the last three prophetic parts, that in ch. 8, that in ch. 9, and that in chs. 11-12, refer to and terminate in what is intermediate between that starting-point and goal; and that these latter, thus filling up the framework of the former, the five parts constitute one prophetic whole, one great prophecy reaching from the starting-point down through successive ages to the goal. It is admitted by both schools that the first of these four world-powers is that of Babylon, two of the others being the Persian and the Grecian; and that the third prophetic part, ch. 8,

refers to the time of the Grecian, as also the portion of the fifth in 11. 1-35. Here the agreement ends, the Danielic school maintaining that the fourth world-power is the Roman, the Maccabean that it is the Grecian, and again, the Danielic school maintaining that the fourth prophetic part, 9. 24-27, refers to, or terminates in, the time of the Roman world-power, as also the portion of the fifth in 11. 36-12. 13, the Maccabean that both these parts terminate in the time of the Grecian. Neither school disputes that if the correct interpretation of 9. 24-27 be that the Seventy Weeks terminate in the time of the Grecian world-power, of Antiochus Epiphanes and the Maccabees, then it follows that 11. 36-12. 13 does so too, and that the fourth kingdom or empire in chs. 7 and 2 is the Grecian; and that, on the other hand, if it be that they (the Seventy Weeks) terminate in the time of the Roman world-power, then it follows that 11. 36-12. 13 does so too, and that the fourth empire in chs. 7 and 2 is the Roman, and, therefore, the third the Grecian.

CHAPTER II

THE SEVENTY WEEKS

DANIEL 9. 24-27

To enter here on a full discussion of the historical problem as to Darius the Mede would only distract attention from the question now to be treated of as to the correct interpretation of the four verses, for there are only four, which contain this prophecy. But a few words may be said by way of introduction. The Babylonian Chronicle, or Annalistic Tablet of Cyrus (see translation of this Inscription in the work of Dr. T. G. Pinches of the British Museum, entitled *The Old Testament in the light of the Historical Records and Legends of Assyria and Babylon*, 1902: see also *Records of the Past*, vol. 5, New Series, 1891; and Sayce's *Higher Critics and the Monuments*, seventh edition, 1908) makes it clear that the soldiers of Cyrus under Gobryas of Gutium (i. e., Media, or a part of it) entered Babylon in the month of Tammuz (June), 538 B. C., and that Cyrus himself did not come to Babylon till the third of the month Marcheswan (November). The 'first year' of Cyrus would therefore not begin till Nisan (March-April), 537 B. C., according to the Babylonian system of post-dating the regnal years: see Hastings's *Dictionary of the Bible*, vol. i, p. 400, Art. 'Chronology'. The year previous to that Nisan was the 'accession year' of Cyrus. Of the 'first year' of Cyrus, that is, the year beginning Nisan, 537 B. C., a Contract Tablet has been unearthed bearing date 10th Sivan (3rd month) and inscribed 'Cyrus King of Countries, Cambyses King of Babylon': for an

account of this and other Babylonian Contract Tablets, see Wright's *Daniel and his Critics*, Appendix ii, 1906. It would appear from these Tablets that Cambyases, the son of Cyrus, was at that date (but not in the accession year) called 'King of Babylon' under his father, the great king.

Apparently, in the previous Babylonian empire, Belshazzar had been called, in like manner, 'King of Babylon' under his father, Nabonidus, whom Cyrus overthrew. The Chronicle intimates that in the accession year of Cyrus, Gobryus of Gutium was by him appointed Governor of Babylon. Dr. Pinches holds that this is the same person who is called, by another name, Darius the Mede, in the Book of Daniel, and described there as King of Babylon, or Vice-King, as was afterwards Cambyases; and points out that in accordance with this view the Inscription states that 'Gobryus, his (Cyrus') Governor, appointed Governors in Babylonia', as Darius is said, Dan. 6. 1, to have done. However that may be, it is sufficient for our present purpose to observe that the date of the vision, stated in 9. 1 to be 'in the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans', is in the accession year of Cyrus, sometime between June, 538 and Nisan, 537 B. C. The Edict of Cyrus for the Return was issued in his 'first year', Ezra 1. 1-4, that is, not earlier than Nisan (March-April), 537 B. C. But the date of the vision is before that Nisan, 537. It could not have been long before it. For Cyrus did not himself come to Babylon till November, 538. Then, the Inscription says, 'from the month Kisleu (December, 538) to the month Adar (March, 537), the gods of the land of Akkad, whom Nabonidus had brought down to Babylon, returned to their places', Cyrus reversing the politico-

20 THE REVELATION IN THE OLD TESTAMENT

religious centralizing policy which had made that monarch unpopular and therefore, as it proved, the easier to overthrow. In all probability it was in the time mentioned, December, 538—March, 537, while this popular reversing policy of Cyrus was being carried on, that the vision was seen. And it was probably in the same line of policy, God having ‘stirred up the spirit of Cyrus’ to that end, that his Edict for the return of the Captivity and building of the Temple was issued, in Nisan, or March–April, 537, though possibly later, in his first year which extended to Nisan, 536. A very short time, perhaps only a few days, may have intervened between the date of the prophecy and the promulgation of the Edict of Cyrus: thus the date of both may be in March, 537 B. C. The text plainly indicates that the ‘word’ whose ‘going forth’, מִצָּאָה לְבָר, is, verse 25, the *terminus a quo*, or starting-point of the Seventy Weeks, is that just previously mentioned in verse 23 as having come forth, מִצָּאָה לְבָר, from God, while Daniel was praying, and been immediately made known to him by the angel. While this may have been in March, 537 B. C., it is safer to say that it was sometime in December, 538–March, 537 B. C.

In the year of the fall of Babylon, the accession year of Cyrus, the exiles, remembering the promise of God that had been given through the prophet Jeremiah (Jer. 25. 8–12; 29. 10–14), would naturally be looking and praying for its speedy fulfilment. And we are expressly told, verse 2, by Daniel himself, who was one of them, that he ‘understood by the books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, for the accomplishment of the desolations of Jerusalem, even seventy years’; and that

he gave himself to prayer, and supplication, with fasting, and sackcloth, and ashes, for forgiveness, and for the restoration of city, sanctuary, and people. His prayer ends thus, verse 19, 'O God, hear; O Lord, forgive; O Lord, hearken and do; defer not; for thine own sake, O my God, because thy city and thy people are called by thy name.' While he was thus speaking, the answer came through the angel Gabriel, who appeared to him in vision and said to him, verse 23, 'At the beginning of thy supplications, word came forth, and I am come to tell thee (it): for thou art greatly beloved: therefore consider the word and understand (fix attention on) the vision.' The word (or, decree) here spoken of as having come forth from God while Daniel was praying, is declared to him by the angel in verse 24-27, thus:—

24 1. 'Weeks seventy are determined upon thy people and upon thy holy city,

To ¹ restrain ² the transgression,

And to seal ³ up sins,

And to make reconciliation for iniquity,

And to bring in everlasting righteousness,

And to seal vision ⁴ of prophet,

And to anoint one most holy.

25 2. Know therefore and discern, from going forth of word for restoring and for building Jerusalem unto anointed-one prince, weeks seven ⁵, and weeks sixty-two:

3. It shall be restored and built with street ⁶ and that decreed, and in troublous times:

26 4. And after the weeks sixty-two, anointed-one shall be cut off that ⁷ there should not be to him:

5. And soldiery of prince he that shall come shall destroy the city and the sanctuary, and their ⁸ end shall be in the flood ⁹, war even unto end, that which is decreed of

22 THE REVELATION IN THE OLD TESTAMENT

27 desolations, and he ¹⁰ shall confirm covenant with the many in week one, and in the half of the week he shall
 6. make sacrifice and offering to cease ; and then ¹¹ by means of ¹¹ abominable forces ¹¹ he shall be making desolate even until end and that decreed shall be poured out upon that that maketh desolate (or, the desolator).’

NOTES.

1. Or, with same meaning, ‘for restraining the transgression’, and so for all the other infinitives.

2. כָּלַס, the word in the text, means ‘to hold back, to hold in, to arrest, to hold in prison, to shut in or shut up, hence כָּלַס, a prison’.

3. חָתַם, the word in the text, to seal, to seal up : ‘the figure of the sealing stands here in connexion with the shutting up in prison (כָּלַס, just mentioned), cf. ch. 6. 18’. What is shut up is sealed up for more effectual restraint or shutting up.

4. Heb. ‘vision and prophet’ for ‘vision of prophet’, i. e. prophetic vision : Ges. *Dict.* s.vv. ! (b), and חֲזוֹנֵי : Gesenius’ rendering, ‘the predictions of the prophets’, cannot be justified, for both words are singular, and should rather be ‘prediction of prophet’, i. e. prophetic prediction.

5. There is no need for any punctuation mark between ‘seven weeks’ and ‘sixty-two weeks’. The whole phrase is the object to the verbs, ‘know and discern’, and the sentence might be written, without altering the sense, ‘Know therefore and discern seven weeks and sixty-two weeks from going forth of word for restoring and for building Jerusalem unto anointed-one prince’. There is no objection, however, to the comma used in the A.V., in the margin of the R.V. and approved by the American Revision Company for the text of the R.V., instead of the colon inserted in the text by the English Revision Company (see Appendix to R.V.). The Ancient Versions are against the use of the colon here, and the Massoretic mark, Athnach, which it is intended to represent, and which is not a part of the original text, or of binding

authority, but a comparatively recent Jewish invention, does not necessitate it. For Athnach sometimes cannot be represented even by a comma, much less by a colon; for instance the Athnach in the first verse of the Hebrew Bible cannot. Thus we could not write, 'In the beginning God created, the heaven and the earth', much less, 'In the beginning God created: the heaven and the earth'. In the Revised Version itself, in the preceding verse, it is represented by a comma.

6. The subject of the verbs (in the feminine) 'shall be restored and built' is 'it', i. e. Jerusalem, not ירוּחֵב, street, which is a noun masculine gender (see Keil, *Com.*, p. 358) as in Zech. 8. 5, where the reference is to this verse of the prophecy. Accordingly there is construed with it the passive participle masculine קָרִינָה, that decreed, just as with the feminine 'war', and 'end' is construed the Niphal participle feminine of the same verb, verses 26-27, 'war that which is decreed', and 'end and that decreed'. This last phrase in Isa. 10. 23 and 28. 22 is rendered, A.V. 'consumption even determined', R.V. 'consummation and that determined'. The word קָרִינָה decreed, Isa. 10. 22, or 'that decreed', never, in the Bible or elsewhere, means 'wall' (A.V.) or 'moat' (R.V.), and in support of the latter rendering nothing has been gained by reference to the cognate word in the Mishna, and, more recently, in Assyrian. The translation, 'with street and that decreed', is accurate grammatically and lexically, and congruous with the context. By 'the street' is meant 'all that the city has of street', i. e. its streets.

7. The object of those by whom Anointed-one was cut off was 'that there should not be to him', לוֹ, final conjunction, 'that, in order that', לוֹ negative word 'including the verb to be in all its tenses', and לוֹ to him. What it was that those who cut him off desired should not be to him is not expressed in these words, and can only be known from the context. He had been described as Anointed-one prince; they cut off this Anointed-one that there should not be to him, or that he should not have, princehood.

24 THE REVELATION IN THE OLD TESTAMENT

8. The sing. pron. *î*, 'their', as in Job 38. 30 (R.V.), cf. verse 33, and Deut. 21. 10, and Ges. *Gr.* § 147. rem. 1.

9. 'The flood' is the flood of invasion, just mentioned, of the Holy Land by people, i.e. army or soldiery of prince he that shall come (*come*, as in Jer. 36. 29, of the invasion of a world-power), that shall destroy the city and the sanctuary: we should read,

'And their end in the flood,

War even until end, that which is decreed of desolations',

the words in the second line being in apposition, or parallel to those in the first. And by this emphatic varied repetition of the statement, the final utter end of the Temple, and therefore of the whole economy or dispensation connected with it is, here, as nowhere else in the Old Testament, most strongly declared. In the Bible an invading army is often figuratively described as an overflowing flood, e. g. in Isa. 8. 7, 8, the Assyrian invasion of the Holy Land is so described (and compare Daniel 11. 10, 40).

10. 'He', who in 'the half' of 'week one' (as distinguished from 'weeks sixty-two', and 'weeks seven'), that is, of the seventieth week, 'shall make sacrifice and offering to cease' is of course the world-power just previously described as 'prince he that shall come', whose soldiery 'shall destroy the city and the sanctuary': the final utter end of the sanctuary or temple already described, is here re-described as the cessation or final utter end of 'sacrifice and offering'. In this re-description there are stated for the first time certain things from which it appears that, in the first part or half of 'week one', he was friendly with, or well-disposed to, the people of the sanctuary of sacrifice and offering, the Jewish people or State, and manifested this in a special manner by confirming or strengthening covenant, confederacy, or alliance, with them, for some purpose not expressed, but to be known, as we shall see, from the context. What ruptured this confederacy and made him so bitterly hostile to them that in the half, that is, the latter half of 'week one', he by his army utterly destroyed their city and temple, and

made their sacrifice and offering to cease for ever, is not expressed: but, nevertheless, can be ascertained. The word בְּרִית may be here rendered confederacy (compare Gen. 14. 13; Ps. 83. 5, A.V., and Hebrew), covenant, league, or alliance.

11. According to a rule of Hebrew grammar (*Ges.* § 108. 3) when such an idea as 'abominable wings' is represented in Hebrew by a noun followed by a genitive, it may be expressed (so also in Syriac and Ethiopic) in any one of three ways, either (1) 'wings of abomination', or (2) 'wings of abominations', or (3) 'wing of abominations'. Here in the text, בְּנֶפֶשׁ שְׂקוּצִים, it is expressed in the third way, but in the Syriac version, with exactly the same meaning, in the first way, ܡܝܬܬܐ ܕܥܡܝܪܐ. In (3) the governing word though singular in form is plural in signification, and must be rendered in the plural in translation into English: this third mode of expression is used in other passages in Daniel's prophecy as well as here, e.g. in ch. 11. 15, 'defenced cities', Heb. 'city of defences' (see *Ges. Dict.* s.v. מִבְצָר). Similarly in Jer. 16. 18, 'their abominable carcases' is expressed in Hebrew in this third way, 'carcase of their abominations'. Metaphorically, the word 'wings', used in English to denote parts of an army, is used in Hebrew to denote the whole of an army, or forces, as in Isa. 8. 8; Jer. 48. 40; 49. 22; Ezek. 12. 14; 18. 21; 38. 6, 9; 39. 4; so here in Dan. 9. 27. In the text בְּנֶפֶשׁ שְׂקוּצִים means 'abominable forces', or 'army', the army or forces being called 'abominable', as the usage of the word שְׂקוּץ in the Old Testament shows, as being idolatrous or heathen. The preposition עַל has here the same meaning as in the previous chapter, 8. 25, where it is rendered 'through', i.e. 'by means of'. The subject of the participle מְשַׁמֵּם is of course that in the previous clause (cf. for the same construction, Isa. 26. 3, Heb.): thus the rendering is (and he shall make sacrifice and offering to cease); and then (see below on 8. 14) by means of abominable forces he shall be making desolate even until end and that decreed shall be poured out upon the desolator. The period here indicated, that from the making of sacrifice and offering

to cease at the destruction of Jerusalem to the end of the desolating idolatrous or heathen world-power, is again referred to in 12. 7 (cf. verses 11 and 13); and in the New Testament in Luke 21. 24b, Rev. 11. 2.

In the above translation, wherever the definite article 'the' occurs, which it does six times, it represents the definite article in all the places in which it occurs in the original, except in one place in § 5, where before the participle in מֵבֹאֵ, 'he that shall come', it has the force of the personal pronoun: cf. Ges. *Gr.* § 109, second paragraph, *b*. Cf. מֵבֹאֵ, 11. 16, 'he that cometh'. Where there is no article in the original, there is none, not even the indefinite article, *a* or *an*, in the translation. The reader may see what difference this close adherence to the original as to the article makes, by comparing with the E.V. throughout. In § 1, 'one most holy' is an accurate rendering of the original, but, like the original (lit., 'holy of holies'), does not by itself decide the question whether it is 'one person most holy' (the Messiah), or 'one thing most holy' (the Messianic kingdom), that is meant. In either case the meaning would be the same, for the Messianic king implies the Messianic kingdom, and the kingdom the king. The following words, however, decide this question in favour of the former of these meanings, 'one most holy' after being anointed being called, §§ 2 and 4, 'Anointed-one', person, not thing. The Hebrew word rendered Anointed-one is מָשִׁיחַ: A.V. (R.V. margin) does not translate, but simply puts in English letters the Greek transliteration of the word as 'Messiah'. The word frequently occurs (over thirty times) in the Old Testament, in such expressions as the anointed of the Lord, my, thy, his anointed, the anointed priest, but in no other passage whatsoever as here, absolutely. The two substantives, מָשִׁיחַ נָגִיד, are in apposition, and accurately rendered 'Anointed-one prince', or, Messiah Prince. They cannot be rendered 'Anointed prince': the designation 'Anointed-one prince' means that the person so designated is both Anointed-one and prince, or Messiah and prince. Here, then, the word מָשִׁיחַ, 'Anointed-one', is used as in no other place in the Old Testament: and this unique use of

the designation indicates that the person so designated was to be unique; and also that the person so designated, first in verse 25, and then again in the next following verse (26), is one and the same Anointed-one, anointed by God. And this unique person, 'Anointed-one prince', is, as the context shows, 'prince' over God's true people. In emphatic contrast to him, 'Anointed-one prince', another, § 5, is designated 'prince he that shall come' (i.e. 'come' against, invade, the Holy Land), whose soldiery shall utterly destroy the city and the temple, and who shall in that destruction make its sacrifice and offering finally to cease, and afterwards, § 6, shall by means of abominable forces be making desolate even until end and that decreed shall be poured out upon the desolator: thus it is plain that 'prince he that shall come' is the designation of a heathen world-power hostile to the people of God and to 'Anointed-one prince' over them, one of those world-powers called in ch. 7. 17, 23, 'beasts', 'kingdoms', 'kings' (i.e. empires opposed to the kingdom of God), the same called 'prince' here being called 'king' there as well as 'kingdom', and 'beast'. Thus also, 11. 36, 'the king' designates the world-power, one of those called 'king' (as well as 'kingdom' or 'beast') in ch. 7, and the same, as we shall see, as the one described here as 'prince he that shall come'.

THE PROPHECY FROM THE PRE-FULFILMENT STANDPOINT.

By 'the transgression', and 'sins' of the first two parallel lines of § 1, the prophet would understand the transgression, and sins involved in it, of the invading heathen world-power in destroying the city and the temple, and making its sacrifice and offering to cease, in the last week of the seventy, the seventieth week, and described in § 5: for in recording the previous vision he had described a wicked invasion and operations of a world-power as 'the transgression that maketh desolate', 8. 13. And by the restraining or shutting up of the

transgression, and sealing up of its sins, he would understand that the world-power to finally destroy the city and the temple, making its sacrifice and offering to cease, in the seventieth week, 'week one', would be by the Almighty effectually restrained as if by lock and key from doing so, till that time. The great transgression, the sins of the world-power, were thus to be sealed up so that they could not come forth in their full finally destructive course till then. And also the same word סתם being used in the same sentence, line five, the vision (from God respecting future events) of prophet was to be 'sealed up' till that time of the end of the Seventy Weeks, the seventieth week. Till then the completing predicted events in the prophecy were to be effectually kept from taking place. Then, in that 'week one', in the time predetermined by him, God would cause the seal to be broken, and the completing predicted events come forth into history.

He would understand that God's anointing one most holy, the cutting off of Anointed-one, the making reconciliation for iniquity and bringing in everlasting righteousness, would be in the Seventy Weeks; that the cutting off of Anointed-one would be by the people of the city and the temple with its sacrifice and offering, that is, the Jewish people, and that by cutting him off they would virtually cut themselves off from being God's true people, and that it would follow that their city and temple would be destroyed, and the age, to which the temple with its sacrifices belonged, ended, in the latter part of the seventieth week, 'week one', and that by a world-power which had in the earlier part of that week confirmed covenant or confederacy with them against God's true people, to cut them off too; and that this

purpose would be defeated, and God's true people delivered, by the coming of Anointed-one prince, § 2; so that the end of that seventieth week would be at once the final end of the pre-Messianic dispensation or age, of the Jewish temple with its sacrifice and offering, and the completion of the establishment or inauguration of the Messianic dispensation, or age, in its place, the new Messianic era of the kingdom of God under Anointed-one prince, to continue from then onwards with the reconciliation that had been made for iniquity, and the everlasting righteousness that had been brought in; and that though after the end of the seventieth week the world-power would continue its hostile operations against the kingdom of God, still that continuance would only be until the end and that decreed should be poured out upon it, § 6.

With respect to the subdivisions of the Seventy Weeks, and what was to occur in each of them, the prophet would understand from § 2 that 69 weeks were to elapse from the date of the prophecy unto Anointed-one prince, that is, as is implied, to him in the seventieth week, wherein he, Anointed-one prince, would defeat the purpose of the confederated enemy and deliver his people, God's true people, as has just been set forth in the preceding paragraph. It is to intimate that he would do this in 'week one', that this first subdivision of the 70 into two parts, 69 and 1, is made. And the order of the subdivisions is the descending order, from greater to less, 69, 1. With respect to the second subdivision of the 70 into four parts, that is, each of those just mentioned into two, §§ 2-5, he would understand the seventieth week, 'week one', § 5, to be as before, but now divided into two parts; and the previously mentioned 69 weeks as also divided into two

30 THE REVELATION IN THE OLD TESTAMENT

parts, each signalized by what was predicted to occur in it, first, the restoring and building Jerusalem, § 3, second, the cutting off of Anointed-one that there should not be to him, § 4. He would understand the first of these events to occur in the larger part, the 62 weeks, and the second of them as to occur in the part following it, the smaller part, the 7 weeks. For he plainly states, § 4, 'And after the 62 weeks Anointed-one shall be cut off that there should not be to him', that is, as is implied (compare the implication referred to in the first sentence of this paragraph), in the second of the two parts or subdivisions being spoken of, the 7 weeks following the 62. Here, as before, the order of the subdivisions is the descending order, from greater to less, 62, 7, 1. The form of the Hebrew expression, in § 2, '7 weeks and 62 weeks', accords with this. Thus, in Exod. 12. 40, '430 years' is in Hebrew '30 years and 400 years'; in 1 Kings 6. 1, '480 years' is in Hebrew '80 years and 400 years'; and in Gen. 12. 4, '75 years' is in Hebrew, '5 years and 70 years'. Referring to this last passage, supposing it had been written in Hebrew, 'From the birth of Abraham to his departure from Haran was 5 years and 70 years, and after the 70 years he suffered a grievous persecution', the writer would have meant to state and expected his reader to understand, as necessarily implied in his statement, that the persecution had occurred in the 5 years following the 70. So, analogously, the statement of the prophet, in §§ 2-4, means, by necessary implication, that Anointed-one should be cut off in the 7 weeks following the 62; and that the 7 weeks would be followed, § 5, by the seventieth week, 'week one'.

The prophet would understand that the three subdivisions of the 70 weeks, 62, 7, 1, would be continuous

and consecutive without any break, blank, or gap, between any one subdivision and any other, as between the 62 and the 7, or between the 7 and the 1; and that whatever might be the chronological measure of any one of the 70 must be that of the other 69, or that the 'week' must have the same chronological value or duration throughout. But he would not know what that value was. He would know that the 'week' was not an ordinary week of seven days' duration, because seventy such weeks would be less than a year and a half, and the events predicted are such as could not take place in so short a time. He knew the year when the 70 weeks began: he did not and could not know the year they would end, or the chronological measure of their duration, because it was not revealed, and he was not intended to know it. If he had conjectured—which we have no reason to think he did—that the 'week' signified seven years (instead of seven days), that conjecture would have been groundless and wrong. Groundless: for the word rendered 'week', *שָׁבִיעַ*, in all the fourteen times of its occurrence, outside of this prophecy, in the Old Testament, never once denotes seven years; and that Jeremiah had predicted '70 years', as mentioned in Dan. 9. 2, afforded no ground for the notion. And wrong: because if the 'week' denoted 7 years the 70 weeks would be 490 years. Now 490 years from the date of the prophecy, the starting-point of the seventy weeks, 538-537 B.C., would end 48-47 B.C., and the seventieth week would be 54-47 B.C.: but nothing took place then at all corresponding to what is predicted, § 5, to occur in the seventieth week, for instance, the city and the temple were not destroyed and sacrifice and offering made to cease in that time. The events predicted to occur in that time in the seventieth week, including those

just mentioned, were of such a kind that that week and the end of the seventy weeks would be known from their occurrence. This being known thus, then, but not before, the chronological value or duration of the week, or of the seventy weeks, could be known. It was the purpose of God that this should be so, or that the chronological value or duration of the seventy weeks should not be made known before the occurrence of the events of the seventieth week: and the word, שבוע, week, accorded with this purpose. For on the one hand, it could not have, as ordinarily in the Old Testament, denoted seven days; and on the other hand, it did not by itself indicate what other period of time soever it denoted, any more than if it had been written '70 times', instead of '70 weeks'.

By 'Anointed-one prince', the prophet would understand him who was to be prince or king of that kingdom of which he had predicted, 2. 44, 'and in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever'; and of whom he had written, 7. 13-14, 'I saw in the night visions, and behold, there was coming with the clouds of heaven one like a son of man, and he approached even to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed'. This was he whom, in the Seventy Weeks, God was to anoint 'one most holy': 'Anointed-one' who, after the 62 weeks, in the following 7 weeks of the 69, was to be cut off by wicked

hands that there should not be to him: but who, according to the purpose of God, was in the seventieth week to be manifested 'Anointed-one prince', king of that universal everlasting kingdom, whose establishment in the earth was then to be completed.

The prophet would understand that Anointed-one to be cut off was the expected one depicted in Old Testament prophecy as the ideal suffering Servant of the Lord, Isa. 52. 13-53: this 'prophecy of Isaiah points to one who suffers not for his own sins, but gives up his life as a substitute, as a ransom, כִּפּוּר, for the sins of others. He is rejected of men, but honoured of God, and by him lifted out of the grave into glory' (Oehler and Von Orelli, Schaff's *Herzog*, p. 1481). 'Innocent as he is, he gives his life as satisfaction to the Divine law for the guilt of his people. His death was no mere martyrdom or miscarriage of human justice: in God's intent and purpose, but also by its own voluntary offering, it was an expiatory sacrifice. There is no exegete but agrees to this' (Professor G. A. Smith, *The Book of Isaiah*, vol. ii, ch. 20, on this prophecy of Isaiah). And so here the innocent Servant, 'one most holy', though cut off by wicked hands, yet suffering as he knows according to the decree or purpose of God, voluntarily suffers for the sins of others, and by his death makes reconciliation for iniquity and brings in everlasting righteousness. Thus was he to suffer in the seven weeks period after that of the 62. And after the unique suffering of the period of the seven weeks was to come the manifestation of his unique glory in the seventieth week. This is the same order—first suffering then glory—as in Isaiah's prophecy, verses 10-12:—'Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an

34 THE REVELATION IN THE OLD TESTAMENT

offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall righteous-one my servant make many righteous: and he shall bear their iniquity. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and maketh intercession for the transgressors.'

The prophet would understand that Anointed-one was to be cut off by human wickedness that he should not be prince of God's kingdom or people, and that this human wickedness was to stand opposed to the Divine decree by which he was to be so; and that he was to be Divinely vindicated and manifested in the succeeding period ('week one', seventieth week, § 2), as being so, or as being 'Anointed-one prince', the wicked human purpose not frustrating the Divine purpose, but defeated thereby, and, as we now know, made subservient thereto.

It is not meant that the things above-mentioned are all that the prophet would understand, or that could be understood before the taking place in history of the events of the seventieth week; or that the chronological duration of the seventy weeks, or when they would end, was the only thing he did not know, or that there were not other things that could not be fully known before 'vision of prophet' was unsealed, and these events had taken place. Hitherto we have considered the prophecy of the seventy weeks from the standpoint of its date, the beginning of the seventy weeks: now, in order to understand it fully, we have to consider it from the standpoint of its complete fulfilment, the end of the seventy weeks.

THE PROPHECY FROM THE STANDPOINT OF ITS COMPLETE
FULFILMENT, THE END OF THE SEVENTY WEEKS.

The seventieth week is divided into two halves, and the prophecy plainly sets forth that the world-power is to destroy the city and the sanctuary in the second of these halves, that is, in the final half of that concluding week of the seventy. This destruction was to be thorough. The end of the city and the temple was to be in the flood of invasion, war even unto end, that which is decreed of desolations. That end was to be the end of the seventy weeks determined upon the prophet's people and holy city, § 1, the end of the Jewish state, the full end of the Jewish dispensation, or pre-Messianic age. Now we know from history that the predicted destruction of the city and the temple took place in A.D. 70 and not before. Josephus, who has given us a full history of the Jewish war and of this, the final destruction of Jerusalem, says, in reference to it, in his work, 6. 10. 1, 'It (the city) had been taken five times before, though this was the second time of its desolation; for Shishak, the King of Egypt, and after him Antiochus, and after him Pompey, and after them Sosius and Herod, took the city, but still preserved it; but before all these, the King of Babylon conquered it, and made it desolate. . . . It was demolished entirely by the Babylonians', and now again it was demolished entirely in 'this last desolation' 'under Titus'. There are two things common to the Babylonian and the Roman destructions, namely, the burning of the temple, and the thorough demolition of the city. The other captures of the city have neither of these two things; neither Antiochus Epiphanes 170-168 B.C., nor Pompey 63 B.C., nor Sosius and Herod 37 B.C., burned the temple; and each 'took

36 THE REVELATION IN THE OLD TESTAMENT

the city but still preserved it', did not destroy it as did first the Chaldeans, and second the Romans. In accordance with the historical statement of Josephus that (the Greek) Antiochus 'preserved it' (the city), it should be observed that the prophecy of ch. 8 concerning him did not predict that he should destroy the city. Daniel's prayer, long after the Chaldean destruction, was for the ending of the still continuing desolation it had wrought. The answer was that the city should be restored and built, and that certain other things should take place in a long period of '70 weeks', and that in the final half of the seventieth week, the city and the temple should be destroyed to desolation. But after the date of the prophecy the city and the temple were so destroyed, not at any previous time, but only in A.D. 70 by the Romans; in that year therefore, the Seventy Weeks ended.

The siege began in March of that year, and the city was taken (the temple was burned in August) in September, and the work of demolition went on till Jerusalem was reduced to the state of a desolate field of rubbish. We may conclude therefore that the Seventy Weeks ended in August–September or, allowing time for the complete destruction of the city after it was taken, in August–November, A.D. 70. And taking the date of the prophecy to be in Dec. 538–March 537 B.C., the chronological duration of the Seventy Weeks, that is, the time between these two dates, or from Dec. 538–March 537 B.C. to Aug.–Nov. A.D. 70, is 606 years 8 months. This being so, the duration of one week is 8 years 8 months, and of half of it 4 years 4 months; that of seven weeks 60 years 8 months; and that of sixty-two weeks 537 years 4 months. Thus we have:—

62 weeks, 537 years 4 months, from Dec. 538 B.C.—March 537 B.C. to April–July A.D. 1;

7 weeks, 60 years 8 months, from April–July A.D. 1 to Dec. 61–March A.D. 62 ;

1 week, 8 years 8 months, from Dec. 61–March A.D. 62 to Aug.–Nov. A.D. 70. And

69 weeks, 598 years, from Dec. 538–March 537 B.C. to Dec. 61–March A.D. 62 ; and the two halves of ‘ week one ’ (seventieth week)—

$\frac{1}{2}$ week, 4 years 4 months, from Dec. 61–March A.D. 62 to April–July A.D. 66 ;

$\frac{1}{2}$ week, 4 years 4 months, from April–July A.D. 66 to Aug.–Nov. A.D. 70.

These are all the given subdivisions of the Seventy Weeks. And it has to be observed that in the correct interpretation of the prophecy, the things or events predicted, when they take place in history, must fit into the chronological framework, each in the part assigned to it in the prophecy.

To which has to be added that any interpretation in which this is not the case cannot be correct.

The order of the parts set forth in the prophecy is:—

§ 2.				§§ 3–5.			
	weeks	years	months		weeks	years	months
(1)	69	598	0	(1 ^a)	62	537	4
and (necessarily implied)				(1 ^b)	7	60	8
(2)	1	8	8	(2 ^a)	$\frac{1}{2}$	4	4
				(2 ^b)	$\frac{1}{2}$	4	4
	<hr/> 70	<hr/> 606	<hr/> 8		<hr/> 70	<hr/> 606	<hr/> 8

That is, the prophecy, in § 2, divides the 70 weeks into two parts, 69 and 1 ; and, in §§ 3–5, each of these parts into two, the 69 weeks into 62 and 7, and the 1 week into two halves, or equal parts. And as to the taking place in history of what, as we have seen, was expressly or by necessary implication, predicted to take

38 THE REVELATION IN THE OLD TESTAMENT

place in each of these parts, it has now to be observed that, exactly as predicted:—

In (1a), the sixty-two weeks period, 537 B.C.—A.D. 1, Jerusalem was restored and built with street, and that decreed, and in troublous times, according to § 3: as to these troublous times see the Books of Ezra and Nehemiah.

In (1b), the seven weeks period, A.D. 1—A.D. 62, Anointed-one (Heb., Messiah, Gr., Christ) was cut off that there should not be to him, according to § 4. Christ was cut off (crucified) about the middle of this period, that there should not be to him (his kingship or princehood over God's people or kingdom), for that, as history shows (see the Gospels), was the purpose, contrary to the Divine decree or purpose, of those who cut him off. And by his death he made atonement or reconciliation for iniquity, and brought in everlasting righteousness, according to § 1. This event, the death of this Anointed-one whom the prophecy sets forth as unique, stands unique in the period (A.D. 1—A.D. 62), and in the history of the world. When, previously in the Seventy Weeks, Anointed-one, who was cut off, had been anointed 'one most holy', according to § 1, is not stated in the prophecy. But on the night in which he was born in Bethlehem, the angel who appeared to the shepherds as they watched their flocks, said, Luke 2. 10–11, 'I bring you tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour which is Christ the Lord', literally, 'Christ Lord', that is, 'Anointed-one Lord', or 'Messiah Lord', not as in margin R. V. 'Anointed Lord', for 'Χριστὸς Κύριος' is not thus to be taken together, as it never so occurs in the New Testament' (Meyer, in loc.).

But 'Christ Lord', or 'Anointed-one Lord' is the exact equivalent of the Hebrew מָשִׁיחַ נָגִיד, Messiah prince, or Anointed-one prince, in the prophecy (§ 2) to which it refers, as does also 'Christ king', or 'Messiah king', or 'Anointed-one king', Luke 23. 2. Christ, then, was 'Anointed-one Lord', at his birth. When Simeon saw him he knew by Divine revelation that he saw the 'one most holy' who had been anointed by Jehovah, Jehovah's Anointed-one, 'the Lord's Christ', Luke 2. 26-32. Now as Christ was born about four years before A. D. 1, his being anointed 'one most holy', according to § 1, took place in, and near the end of, the sixty-two weeks, after which and in the following seven weeks he was cut off or crucified.

(2) A. D. 62-70, week one: (2 a) A. D. 62-66, (2 b) A. D. 66-70.

In the final week of the seventy, according to the prophecy, § 5, the Roman world-power invaded the Holy Land, and destroyed the city and the sanctuary. 'The transgression' (of the world-power), and the 'sins' involved in it, restrained and sealed up till then, then no longer restrained and sealed up, burst forth and raged over the doomed land in a devastating flood. The completing events of the prophetic vision ('vision of prophet') sealed up till then, then no longer sealed up, came forth into history. The city and the temple were destroyed, their end was in the flood of invasion, there was war even unto end, 'that which was decreed of desolations'. This last expression denotes that God assigned a certain limit to the destroying world-power beyond which it was not to go. Accordingly, the Roman world-power, though it destroyed city, temple, and state or land, and between one and two millions

40 THE REVELATION IN THE OLD TESTAMENT

of its inhabitants, yet did not destroy the whole people. Their destroyings could not pass the limit assigned, that which was decreed of desolations. A remnant, especially a large outer remnant of Jewish people in many lands, remained undestroyed, though down-trodden. Cf. Rev. 11. 1-2.

In (2) 'unto Anointed-one prince' means unto him after the 69 weeks, or in the seventieth week, 'week one'. It is not explained in the prophecy how he who was cut off, or put to death, in the seven weeks, could afterwards in this succeeding 'week one' be living, and vindicated. But the history (see the Gospels) explains it. From it we learn that on the third day after he was cut off, Anointed-one was raised from the dead. God raised him from the dead to die no more, and gave him glory, made him, whom they crucified, 'both Lord and Christ' (both Prince and Anointed-one), i.e. both Prince and Messiah, or Christ. The purpose of his enemies in cutting him off, and then in persecuting and cutting off the citizens of his kingdom, was defeated. The purpose of God stood. The kingdom which God had given him was everlasting, indestructible, and to grow until it filled the whole earth. At the destruction of the city and the sanctuary he, Anointed-one prince, Christ Lord, the Son of man, came with the clouds of heaven to the completion of the historical establishment of his kingdom, and full inauguration of the Messianic age, the great obstacle to the establishment destroyed in the destruction of the city and the sanctuary, the Jewish age fully ended.

In (2 a), the first half of the seventieth week, week one, A.D. 62-66, the Roman world-power, prince, or government, confirmed covenant or confederacy with the many. The history makes this clear. The many are the many

of the Jewish state that first cut off Christ, and then persecuted and cut off the Christians. From the time of the crucifixion down to this time, they had sought to get the Roman government to join with them, to firmly ally or associate itself with them in this course of action. The Roman government had all through been lukewarm, indifferent, contemptuous, unwilling to do so, somewhat as was Pilate at the crucifixion, and Gallio at Corinth. But now, it changed its attitude, and confirmed covenant or made firm alliance, decidedly, firmly associated itself with 'the many', the prevailing, ruling part of the Jewish state both as to numbers and power; associated with or firmly allied or confederated itself with them in decided active hostility to Christ. The great outstanding proof of this is the outburst of the persecution of Nero, A. D. 64 (see and read Tacitus, *Annals* 15. 44) which was not only in itself horrible and cruel in the extreme, but committed the Roman government permanently and throughout the empire to a new attitude of decided hostility to Christ and his people, such as the Jews had all along striven to bring about, and now at last successfully. Thus Renan: 'Josephus indeed shows himself to be very favourable to Nero: he says they have calumniated him, and lays all his crimes upon his evil surroundings. As to Poppea, he makes her out to be a pious person because she was favourable to the Jews, because she seconded the solicitations of the zealots, and also perhaps because she adopted a part of their rites. He knew her in the year 62 or 63, obtained through her pardon for the arrested Jewish priests, and cherished the most grateful remembrance of her. . . . Is it allowable to attribute to the hatred of the Jews against the Christians the cruel caprice which exposed the most inoffensive of men to the most monstrous

punishments? It was surely a pity that the Jews had this secret interview with Nero and Poppea at this moment when the emperor conceived such a hateful thought against the disciples of Jesus. . . . The Romans usually confounded the Jews and the Christians. Why was the distinction so clearly made on this occasion? Why were the Jews, against whom the Romans had the same moral antipathy and the same religious grievances as against the Christians, not meddled with at this time?' (*The Antichrist*, ch. 7). So Farrar: 'If, as seems certain, the Jews had it in their power during the reign of Nero more or less to shape the whisper of the throne, does not historical induction drive us to conclude with some confidence that the suggestion of Christians as scapegoats and victims came from them? . . . I see in the proselytism of Poppea, guided by Jewish malice, the only adequate explanation of the first Christian persecution' (*The Early Days of Christianity*, ch. 4). And so Harnack: 'Unless the evidence is misleading they (the Jews) instigated the Neronic outburst against the Christians' (*Expansion of Christianity in the First Three Centuries*, English translation, 1904-5, vol. 1, p. 66). 'The Neronian persecution was probably instigated by the Jews' (id., 2, p. 116). He adds in a footnote: 'Without this hypothesis it is scarcely possible, in my opinion, to understand the persecution'. Nero's action once taken, 'persecution of the Church was part of the law of the empire, as Suetonius, Sulpicius Severus, and Tertullian aver' (*Expositor's Greek Testament*, 1910, Hart's Introduction to 1 Peter). This law had to be administered as a matter of course by the provincial governors. 'This (Nero's persecution as described by Tacitus) was the beginning of the savage treatment of the Christians. Afterwards

also laws were made by which the religion was forbidden, and edicts publicly set forth declaring it illegal to be a Christian. Then Paul and Peter were condemned to death' (Sulp. Severus, *Chron.* 2. 29). It was the beginning of the savage treatment of the Christians by the Roman government: hitherto the savage treatment of the Christians had been confined to the Jews: but now that of the empire strongly associated or confederated itself with that of the Jews. In view of such a confederacy things looked ominous for the kingdom of Christ. The time had arrived for the Son of man, Anointed-one prince, to whom that everlasting kingdom had been given, to come with the clouds of heaven for the vindication of the Divine purpose, the full historical establishment of his kingdom in the earth, and deliverance of his people from the threatened extirpation.

In (2 b), the second part of the seventieth week, A.D. 66-70, we see in the history of the time how this full establishment of the Messianic kingdom and deliverance were effected. Although in the first half of the week the Roman government had made firm covenant or alliance, or firmly associated itself, with the Jewish persecutors against the Christians, nevertheless the inveterate mutual hatred of Romans and Jews remained, and at last, in A.D. 66 (the middle of the week), burst out into the flame of open war—all the more fierce and deadly because it had so long been repressed, and 'the transgression' of the world-power so long restrained and its 'sins' sealed up, now rushed forth and raged all the more destructively. From then on to the end in A.D. 70 was a fearful time of war: see the history in Josephus and Tacitus. The city and the sanctuary were destroyed, sacrifice and offering made to cease. The

44 THE REVELATION IN THE OLD TESTAMENT

carnage was awful, the ruin of the Jewish state complete and final. Nor did Rome escape punishment. A.D. 68-69 was, as Tacitus says, all but the last hour of the Commonwealth. The Roman empire seemed to be in the convulsions of its dying agony. In that time the streets of Rome ran with the blood of civil war; the Capitol, 'the pledge of empire', was burned; and four of her princes, Nero, Otho, Galba, and Vitellius, one after the other in swift succession, suffered violent and shameful deaths. But, as we know, the heathen empire recovered, and according to the prophecy, § 6, after, in A.D. 70, smiting the city and the sanctuary to utter destruction, continued downtreading and desolating in the new Messianic age then fully inaugurated, and persecuting the people of the Messianic kingdom then fully established in the earth, and that until the appointed time came, and the decreed end was poured out upon the desolator.

CHAPTER III

THE FIFTH PROPHETIC PART, FINAL PORTION (11. 36—12. 13)

THE correct interpretation of the Seventy Weeks being, as we have seen (previous chapter), 'that they terminate in the time of the Roman world-power, then it follows that 11. 36—12. 13 does so too, and that the fourth empire in chs. 7 and 2 is the Roman, and the third the Grecian': see above Ch. I, at end.

TRANSLATION.

36 'And the king¹ shall do according to his will, and exalt himself and magnify himself above every god, and against the God of gods speak wonderful things, and prosper until the indignation be ended: for that which is decreed 37 shall be done. Neither shall he regard the gods of his fathers, nor desire of women (i.e. desire for family life), nor regard any god: for he shall magnify himself above 38 all. And to a god of forces² instead thereof shall he do honour, even to a god whom his fathers knew not shall he do honour with gold, and silver, and precious stones, 39 and desirable things. And, with (the help of) the strange (or new)³ god whom he shall acknowledge that he may increase glory, he shall do⁴ to strongholds of forces² and make them have power over the many, and land he shall divide for reward.

40 And in time of end the king of the south shall push at him, and the king of the north shall come against

46 THE REVELATION IN THE OLD TESTAMENT

him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into countries
41 and overflow and pass through. And he shall enter into the glorious land, and many (provinces or countries)⁵ shall fall, and these shall be delivered out of his hand, Edom and Moab and the chief of the children of Ammon.
42 And he shall stretch⁶ forth his hand upon countries, and
43 the land of Egypt shall not escape. And he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt; and the Libyans and
44 the Ethiopians shall be at his steps. And tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and utterly to
45 make away many. And he shall plant the tents of his palace between the seas, against the glorious holy mountain; and he shall come to his end, and there shall not be an helper to him.

- 12.1 And in that time⁷ shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and in that time thy people shall be delivered, every one that shall
2 be found written in the book. And many of those that sleep⁸ in earth of dust (dusty earth) shall awake, some to eternal life, and some to shame and everlasting contempt.
3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as
4 the stars for ever and ever. But thou, Daniel, shut up the words, and seal⁹ the book even to time of end: many shall run to and fro, and knowledge shall be increased.
5 Then I Daniel looked, and behold, there stood other two, the one on the brink of the river on this side, and
6 the other on the brink of the river on that side. And one

said to the man clothed in linen which was above the waters of the river, How long shall it be to [the end of
 7 the wonderful things? And I heard the man clothed in linen, which was above the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time¹⁰, times, and an half; and at the ending of the breaking in pieces the power of holy people, all these
 8 things shall be ended. And I heard, but I understood not: then said I, O my lord, what shall be the latter part
 9 of these things? And he said, Go thy way, Daniel: for the words are shut up and sealed⁹ even to time of end.
 10 Many shall purify themselves, and make themselves white, and be refined: but the wicked shall do wickedly; and none of the wicked shall understand: but they that shall
 11 be wise shall understand. And from the time that the continual (burnt offering) shall be taken away, and abomination that maketh desolate set, there shall be a thousand
 12 two hundred and ninety days. Blessed is he that waiteth, and cometh to a thousand three hundred and five and
 13 thirty days.¹¹ But go thou thy way till the end be: and thou shalt rest and abide¹² in thy lot at the end of the days.'

NOTES.

1. 'The king', here, refers to the world-power spoken of in 9. 26-27. In ch. 7 this fourth world-power is called either 'king', verse 17, or more particularly 'kingdom', verse 23. The meaning in verses 36-45 would not be different if we substituted 'kingdom', or 'world-power', for 'king', and 'it', and 'its' for 'he', and 'him', 'his' (the Hebrew pronoun may denote either), thus,—'And the world-power shall do according to its will, and exalt itself and magnify itself above every god', and so throughout. In fact, in English, this expresses the meaning

better: for 'the king', 'he', 'his', 'him', does not denote, as in English it appears to do, an individual man, but a body or age-long succession of men wielding the sovereign power who, according to a mode of speech frequently used in the Old Testament, are spoken of in terms properly applicable only to an individual. The 'indignation' is the Divine wrath implied in the subjection of God's professed people to the world-power.

2. 'Forces', that is, military forces, 'strengths'. It is the same word which is rendered 'forces' in the next following verse (39), in the phrase 'strongholds of forces', i.e. fortified places of strengths. This 'god of forces', so designated, stands in opposition to the true God, frequently designated in the Old Testament 'God of hosts'. 'Strongholds of forces', fortified stations, or places, quarters, of forces, or of 'strengths'.

3. This 'god of forces' is called new ('strange') because unknown to the world-power's fathers as just stated in the preceding sentence. The world-power shall acknowledge this god, unknown to its fathers, that it may increase glory, that is, its own glory. Grammatically, *אֲשֶׁר הַכִּיד יִרְבֶּה* is, 'whom it shall acknowledge that it may increase' glory: see *Ges. Gr.*, § 142 c., for the rule. With the help of the god unknown to its fathers whom it shall acknowledge that it may increase glory.

4. It shall do . . . and make-have-power: compare 1 Kings 8. 32, 'do and judge', Gen. 41. 34, 'do and appoint'. The verb *קָיַשׁ* 'have-power' (over), verse 43, is here in the Causative form, 'make-have-power' (over). With the pronoun 'them' here, compare the pronoun 'them' in verse 7, and Driver's note there: the pronoun shows that the word *מְצִיִּים*, strengths, here denotes, not strongholds, but the people or forces of the strongholds or fortified places denoted by the previous and closely connected word *מְבָצָרִים*.

5. The word 'countries' or 'provinces', is not in the original, and here may mean either countries in general, or provinces (as 1 Kings 20. 14; 22. 36) of the glorious land: the countries or provinces closely connected with these of Edom, Moab, and Ammon, shall escape subjugation when these shall be subjugated by the world-power.

FIFTH PROPHETIC PART, FINAL PORTION 49

The verbs being masculine, shows that it is the inhabitants of these places that are spoken of as subjugated or escaping subjugation.

6. The world-power shall stretch forth its hand upon countries, that is, extend its power over them, seize, take possession of them; and the land of Egypt shall not escape being so seized or taken possession of, and completely subjugated. The glorious land in its extremity shall receive no help from Egypt against the world-power.

7. 'In that time', the time (of the world-power) spoken of in the previous verses, 11. 40 ff.

8. Many of those that sleep in the dust of the earth (dusty earth) shall awake: compare for this figurative language, Isa. 26. 19, 'Thy dead shall live: my dead bodies shall arise. Awake and sing, ye that dwell in the dust'; and Ezek. 37. 12, 'Behold I will open your graves, and cause you to come up out of your graves, O my people'. In these passages it is not a literal resurrection that is spoken of by Isaiah, Ezekiel, and Daniel, though what is spoken of is figuratively described in terms of such a resurrection. The people were to be asleep in worldliness, or earthliness, as it were dead and buried in it: a time of unparalleled troubles was to awaken them out of this sleep, some to heroic loyalty to God, and eternal life; some to determined rebellion and shame and everlasting contempt.

9. The sealing here has the same meaning as in 9. 24 (seal vision of prophet): that is, the events predicted were to be sealed up so that they could not take place till the future time predetermined. Then, by Divine Providence, the seal would be removed, these events come forth into history, and the meaning of the prophecy be thereby fully disclosed.

10. Time, times, and an half, that is, three times or years (of 360 days each), and an half, or 1,260 days. These, however, are not literal days, or years, but the Divinely limited period, figuratively so described, of oppressive domination or persecution by the world-power. The chronological value or duration in literal years of the period thus designated, or symbolized, could not be known

(as in the case, as we have seen, of the Seventy Weeks) till the events predicted in the prophecy had taken place. There being something, particularly in the last clause of the answer in verse 7, 'and at the ending', &c., that the prophet did not understand, he asked in especial reference to it, 'what shall be the latter part of these things?'

11. From the answer to this question we learn that the close of the 1,260 days was to be only the beginning of the end of, or of the putting an end to, the doing of the wonderful things of the persecution by the world-power, from the destruction of Jerusalem onwards (as in 9. 27, last clause), and that the latter part of the putting an end to its doing these things would be in the 30 days following the 1,260, making 1,290; and then in the 45 days following the 1,290, making 1,335 in all, at the close of which the putting an end to the world-power's doing these things would be finished, and all these things ended. A blessed time for the people of God.

12. With this result 'at the end of the days', Daniel would be satisfied. Thou shalt rest and abide, that is, abide restfully (Ges. *Gr.*, § 142. §§ 3, 4. Rem. 1), or well satisfied with thy lot at the end of the days, those just mentioned. At the time when the prophecy should be completely fulfilled, he should clearly see, and abide restfully in his lot, well satisfied with the final outcome or result of the 'great and long warfare' that had been revealed to him, 10. 1.

THE PROPHECY FROM THE PRE-FULFILMENT STANDPOINT.

The prophet would understand that the 1,260 + 30 + 45, or 1,335 days, would begin from the time that the continual burnt-offering should be taken away, and abomination that maketh desolate set, that is, as had been previously stated in 9. 26-27, from the time that the fourth world-power should destroy the city and the sanctuary, making sacrifice and offering to cease, it should continue for the period indicated making desolate by

FIFTH PROPHETIC PART, FINAL PORTION 51

means of abominable forces even until end decreed should be poured out upon it, the desolator. He would not know the name of this fourth world-power (we now know it after the event as the Roman); and he would not know the chronological value of the 'days', just as he did not know that of the 'weeks'. But he would understand that the days were to be a time of oppression and persecution of the people of God by the world-power, and that their *terminus ad quem* should be at the ending by Divine Providence of the world-power's persecution (verse 7), that is, as previously stated (9. 27), when end and that decreed should be poured out upon it. He would understand that, whatever the chronological value of the days might be, the close of the 1,260 days would be the beginning of that end; that the close of the 1,290 days (30 days later) would mark a step towards the completion of that end; and that the close of the 1,335 days (45 days later) would be that end itself completed. The ending (12. 7) of the persecution by the world-power would begin at the end of the 1,260 days, go on through and be completed at the close of the 75 days following. He would understand that the *terminus ad quem*, or end, of the Seventy Weeks was to be the *terminus a quo*, or beginning of the $1,260 + 30 + 45$, or 1,335 days.

The last period is thus defined by one heavenly being in answer to the question of another, How long shall (it) be (to) the end of the wonderful things? By the wonderful things the prophet would understand the wonderful things of the persecution by the world-power, from the destruction of Jerusalem and the temple onwards to the end of the period of persecution, when Divine Providence should put an end to the persecution of the world-power, the decreed end being poured out upon that power. He

E 2

A. No.

3737

D.D. No.

1236

THE CINCINNATI BIBLICAL SEMINARY LIBRARY

52 THE REVELATION IN THE OLD TESTAMENT

would understand that the time of unparalleled trouble spoken of in 12. 1 was the time culminating in the destruction of Jerusalem in the seventieth week previously spoken of in 9. 26-27, when Anointed-one prince should be vindicated, and the true people of God, the true Israel, every one that should be found written in the book, be delivered. See above, Ch. II. And he would understand, 12. 2-3, that in that testing time, that time of awful trouble to Israel and the world, many of those that should be asleep, buried in worldliness, as if dead and buried in dusty earth, should be awakened, some to take one side, some the other; the side of Messiah (Anointed-one prince), to eternal life; or the other side, to shame and everlasting contempt. He would understand that the Seventy Weeks that had been determined upon his holy people, 9. 24, then ending, a new era of the development of the kingdom of God would begin from that time of trouble, in which that kingdom would be under Anointed-one prince who had made atonement for iniquity and brought in everlasting righteousness, and in which the people of God should be the people on the side of Messiah (Anointed-one prince); and that the days period should be in that new Messianic era. Thus he would conceive of the new era or dispensation, and the 'holy people' in it, as to be Messianic (belonging to or under Anointed-one prince).

The prophet would understand from the delineation of its character and policy in verses 36-39 that the fourth world-power would have in the course of its career worsened in character; that in its worsened character it would no longer regard the gods of its fathers, exalting and magnifying itself above them and above every god, and against the God of gods speaking in its self-exaltedness

blasphemous things ; that with this worsened character its supreme aim would be glorious and gainful world-dominion by means of military force, or the art of war ; that in the way of its achievement of this aim by this means it would allow nothing to stand, not desire of family life, and not regard to any god, magnifying itself above all ; and that in order to promote the achievement of this aim by this means it would acknowledge and do honour to a god of (its military) forces, a new god unknown to its fathers, with the help of which new god it would do to strongholds (fortified quarters or stations) of its military forces, and make them have power over the many.

The prophet would understand from the outline of its career on to its end in verses 40-45, that the fourth world-power with its worsened character just described would be pushed at, or contended with, by a power to the south of it ; that it would come against that southern power with victorious military strength ; that it would successfully invade country after country ; that it would thus invade the glorious land (the land of Israel) ; that many countries or provinces would be overthrown ; that Edom, Moab, and the chief of the children of Ammon would be delivered out of its hand ; that it would seize, or take possession of, country after country, Egypt by no means escaping from being so seized, or taken complete possession of ; that, so far otherwise, it would have power over the treasures of gold, and of silver, and over all the precious things of Egypt, the Libyans and Ethiopians being at its steps ; that in course of its career tidings out of the east and out of the north would trouble it, and it would go forth with great fury to destroy and utterly make away many ; that after this it would plant the

tents of its palace between seas against the glorious holy mountain, i.e. take the field against, or make war upon, the kingdom of God, and come to its end so that there should be no helper to it.

THE PROPHECY FROM THE STANDPOINT OF ITS COMPLETE FULFILMENT.

The worsening of the character and policy of the Roman world-power, verses 36-39. The proofs of this lie patent upon the pages of history. It began to be manifest after Rome began to conquer and plunder in the East in the second century B.C., and thenceforward continued to the end. 'These campaigns exercised a most injurious influence upon the character of the Roman nobles and people, teaching them to love war for the sake of acquiring wealth, and prompting them to acts of robbery and rapine . . . a love of luxury and a general depravity gradually spread through all classes of society' (Smith's *History of Rome*, pp. 112, 127). 'Polybius dates from the battle of Pydna (168 B.C.) the full establishment of the universal empire of Rome. . . . Contemporaneous with this enormous extension of power and authority in foreign lands, the national character underwent a complete and fatal alteration. The simplicity and stern integrity of life, the religious gravity of deportment, and the fidelity with which common civic and household duties were discharged—well expressed in the saying of Cato, that it was better to be a good husband than a great senator—had now all but disappeared. . . . But far worse than the nepotism and selfishness of the nobles was their ever-increasing luxury and immorality. When Rome had conquered Greece, and Syria, and Asia Minor, the days of her true greatness were ended. The

wealth that poured into the state coffers, thence to be (really if not formally) distributed among the clique of nobles, the treasures which victorious generals acquired, enabled them to gratify to the full the morbid appetites for pleasure engendered by experience of the voluptuousness of the East. So long as Rome chose to subdue foreign nations, and to hold them by the demoralizing tenure of conquest—i. e. as mere provinces, whose inhabitants, held in check by a fierce and unscrupulous soldiery, neither possessed political privileges nor dared cherish the hope of them—it was morally impossible for the citizens, either at home or abroad, to resume the simple and frugal habits of their forefathers. After Cato's time things grew worse instead of better, nor from this period down to the final dissolution of the empire, was a single *radical* reform ever permanently effected. . . . The old Roman faith, so deep, and strong, and stern, disappeared from the heart. The priests became Pharisees, the nobles "philosophers" (i. e. unbelievers), their wives practisers of oriental abominations under the name of "mysteries"; while the poor looked on with unmeaning yet superstitious wonder at the hollow but pompous ceremonies of religion' (Chambers's *Encyc.*, Art. 'Rome', pp. 317-8).

'The various modes of worship, which prevailed in the Roman world, were all considered by the people as equally true; by the philosopher, as equally false; and by the magistrate, as equally useful. . . . We may be well assured, that (Lucian) a writer conversant with the world, would never have ventured to expose the gods of his country to public ridicule, had they not already been the objects of secret contempt among the polished and enlightened orders of society. (These) concealed the sentiments of an

atheist under the sacerdotal robes . . . and they approached, with the same inward contempt, and the same external reverence, the altars of the Libyan, the Olympian, and the Capitoline Jupiter. They managed the arts of divination, as a convenient instrument of policy' (Gibbon, 1. 37-9). These statements of history show that the Roman world-power with its worsened character no longer regarded the morals of its fathers, or the gods of its fathers, and did not regard the gods of the subject nations (among whom it included the God of gods worshipped by his people), did not regard any god, magnifying itself above all. When, in 66 B. C., Rome put the supreme command of its naval and military forces in the hands of Pompey for the subjugation of Western Asia, he, according to Plutarch, hypocritically bewailed himself thus, 'Alas, is there no end of my conflicts? How much better would it have been to be one of the undistinguished many, than to be perpetually engaged in war? Shall I never be able to fly from envy to a rural retreat, to domestic happiness, and conjugal endearments?' Nothing of desire for domestic happiness and conjugal endearments, nothing of the religion of its fathers, nothing of the religion of any people (including the people of God), would it allow to stand in the way of the achievement of its supreme aim, gainful and glorious world-dominion by military force. And to facilitate the achievement thus of this aim, to acquire and continue in possession of that world-dominion, it acknowledged a god unknown to its fathers, a new god, to which new god of (its military) forces it did honour with gold, &c., and with the help of which new god it did to strongholds of (its military) forces and made them to have power over the many. With the last clause compare the above statement to the effect that

the Roman world-power 'subdued foreign nations, and held them by the demoralizing tenure of conquest, i.e. as mere provinces, whose inhabitants, held in check by a fierce and unscrupulous soldiery, neither possessed political privileges nor dared cherish the hope of them'. The new god whom the Roman world-power acknowledged that it might increase its glory was the commander of its military forces, the Emperor. After Actium, 'the two provinces of Asia and Bithynia had asked permission to raise two temples to him (the victorious Caesar), as to their ancient kings, in the two old metropolitan towns of Pergamum and Nicomedia. . . . In 21 B.C., Augustus (being in the East) found that his worship was rapidly spreading throughout Greek Asia. . . . In fact, the whole of Asia was fervently devoted to the new cult and the new god. . . . Other towns such as Mylasa, Nisa, and Mytilene, were raising altars and temples to the *princeps* of the Roman republic. . . . Thus the sceptical politician of a decadent republic, the grandson of a money-lender, was adored as the equal of Zeus, of Ares, and of Hera. . . . It was a worship of a very novel character (that had been familiar to the Hellenic monarchies of Asia but) which Rome had scorned'. It soon spread to the West and throughout the empire. 'In 10 B.C. . . . Augustus became a god . . . in Gaul, as in the East. . . . Thus the admiration, the gratitude, and the prayers of the empire rose upon every side to the public dotard at Rome. . . . He also received bequests from every quarter. . . . Throughout Italy the pious zeal of populations rejoicing in peace erected altars to Augustus at Rome, and also in the colonies which he had founded, and the *municipia* of different origin and tradition, his statue was to be found upon the hearth together with the statues of the Lares. . . .

There were already some statues of Augustus at Rome in the little chapels of the Lares compitales' (*The Greatness and the Decline of Rome*, G. Ferrero, vol. v, London, 1909). 'One of the marked features of the reign of Domitian is the attention which he devoted to the restoration of the national cultus. In this respect his policy was the same as that of Augustus; and like him he looked on the Imperial cultus (i. e. the emperor-worship) as part of the national religion. He himself delighted to be identified with Jupiter, and to be idolized as the Divine Providence in human form; and it is recorded that Caligula, Domitian, and Diocletian were the three emperors who delighted to be styled *dominus et deus*. Though a certain element of individual caprice is discernible in the extent to which Domitian pushed the personal reference, yet the policy is not peculiar to him, but was a fixed and highly important part of the general Imperial policy, which treated religion as a part of the machinery of government. . . . The Emperor himself . . . was quite alive to the fact that the state religion was a sham, and, looked at as a religion, a failure; but he knew also that it was the keystone of the Imperial policy', that is, the world-power's policy (Sir W. M. Ramsay, *Church in Roman Empire*, London, 1894). 'It was received as an institution, not of religion, but of policy' (Gibbon). These statements of history show that the prophecy is not inconsistent in saying that the world-power did not regard any god, and at the same time that it did honour to this new god with gold, and silver, and precious stones, and desirable things. With the world-power, whatever might be the case with the ignorant multitude, the outward official acknowledgement of the gods, the old ones and the new one, was a matter not of religion but of policy,

of the machinery of government. It neither regarded in the religious sense the new god nor any other god. And the more the ignorant multitude did so regard the gods, and especially the new god along with them, the more effective was the world-power's policy for maintaining its world-dominion. It therefore did special honour to the new god, and to the new cultus as the very keystone of its policy, buttressing its military forces by this new superstitious force, and so increasing its glory and making the subjection of the world to its gainful dominion more complete.

The final end of the Seleucidan kingdom, which had persecuted the people of God, was in 64 B. C., when its last king, Antiochus XI (Asiaticus), was deposed by Pompey, and Syria was made a Roman province. 'In the person of Antiochus XI was deposed the last of a regal dynasty, descended from Seleucus, which had ruled Syria for two hundred and forty-seven years.' Next year, 63 B. C., Pompey advanced further South, in order to establish the Roman supremacy in Phenicia, Coele-Syria, and Palestine . . . and it was not till after a siege of three months that the city (Jerusalem) was taken. Pompey having carried everything before him from the Euxine to Judea, was 'passionately desirous' of completing the subjugation of the whole of Western Asia under the Roman power by 'passing through Arabia and penetrating to the Red Sea that he might go on conquering every way to the ocean'. This, however, he did not succeed in doing. For when he was marching from Judea still further South against the king of Arabia Petraea, and 'had advanced near Petra and encamped for that day', messengers came announcing the death of Mithradates. And as this event ended the war, he

'immediately quitted Arabia' to hasten to Rome. In 61 B.C., Pompey's triumph as the conqueror of the third part of the world, Asia, was celebrated at Rome with great magnificence. In this triumph it was set forth that he had subjugated the whole of Western Asia, taken 1,000 fortresses, and 900 towers; raised the revenues of the Roman people from 59 millions to 85 millions, and brought into the public treasury 20,000 talents; and before his triumphal car walked 324 captive princes, among them being Aristobulus, King of Judea.

Mithridates had 'succeeded in winning all Asia. He then (his court being at Pergamus) ordered all the Romans and all the Italians who were settled in Asia to be massacred in one day, which the people everywhere did very willingly, they had made themselves so hateful'. His son-in-law Tigranes, King of Armenia, became confederate with him and won Syria, the Jews sending an embassy and presents to him after he had taken Ptolemais. Athens and most of the Grecian states, rebelling against the Roman power, took his side. Thus the Southern power 'pushed at' the king of the North, the Roman world-power, so called as being to the North of the seething masses of rebellion in Greece and Asia. It was a crisis that called upon it to put forth with enthusiasm all its fighting strength, and it did so. 'Sulla landed in Epirus in 87 B.C. He immediately marched southwards, and laid siege to Athens and the Piraeus', and after many months took these towns, and delivered them up to indiscriminate slaughter and plunder by his soldiers. The great armies of Mithridates which were sent over from Asia to support the Greeks were defeated. The Roman forces went forth like a whirlwind and entered into Greece and overflowed and passed through;

and so also in country after country in the whole of Western Asia on to the end of the war, already described, under Pompey in 63 B. C., when these forces had entered into Arabia Petraea but, as above said, did not 'pass through' that country. 'The Roman power now reached from the Ocean to the Euphrates, and the Roman Commonwealth may be looked on as having taken the place of Alexander and his successors in Asia' (Freeman).

Into the land called Edom in the time of the prophets, there had come by this time, 63 B. C., 'Arab tribes, and built up a mighty kingdom, with Petra as its capital'. To this kingdom or 'empire of the Nabataeans' (from the Red Sea to the Euphrates), the country of Moab also in like manner belonged in 63 B. C.; and the children of Ammon referred to belonged to the same region. This kingdom or empire in 63 B. C., when Palestine was entered into and overflowed and passed through by the Roman power, escaped, as we have seen, from its hand: it was not till more than a century and a half later, in A. D. 105, that in the time of Trajan it was conquered and made a Roman province, 'under the name of Arabia or the third Palestine' (Gibbon).

Though Egypt was not 'entered into and overflowed and passed through' in 63 B. C., it by no means escaped being seized or taken complete possession of by the Roman power thirty-three years later (30 B. C.) when, after its conquest by Caesar Augustus, and Antony and Cleopatra had killed themselves, it was made by him a Roman province. Thenceforward in a special manner it had 'power over the treasures of gold, and of silver, and over all the precious things of Egypt'. 'For Augustus, amongst other secret plans of power, had appropriated Egypt, and restrained the senators and dignified Roman

knights from going thither without license ; as he apprehended that Italy might be distressed with famine by any who seized that province, the key to the empire by sea and land, and defensible by a small garrison of men against large armies' (Tacitus, *Ann.* 2. 59). 'Egypt, and the forces appointed to keep it in awe, were, according to the system of Augustus, confided to Roman knights, with the power of kings. Difficult of access, and at the same time prolific in corn . . . it was the policy of Augustus to retain the administration of it in his own hands' (Tac. *Hist.* 1. 11). 'Egypt, being the great country from which Rome drew vast supplies, it was thought advisable to keep it in the hands of the emperor, among the secret resources of the state'. Thus it had complete power over all the precious or desirable things of Egypt, and, as we know, the Libyans and the Ethiopians were at its steps.

Verse 44. As in verse 40, South means South of Rome, the seat of the Roman world-power, so here East and North are East and North of it. And here again, as in the former case, there is a great crisis in its career. Then it went forth like a whirlwind against the South that 'pushed at' it. Here it goes forth with great fury, to destroy and make away many, against the East and the North that 'trouble' it. History shows how fearfully the barbarians of the East, especially the Persians, and how fearfully the barbarians of the North, as the Goths, &c., did trouble it, seriously threatening its utter destruction. Things had reached a critical stage indeed, the barbarian terror culminated, when the Roman world had been ravaged by the barbarians, Decius defeated and slain by the Goths, and Valerian defeated and taken captive by the Persians. Then there came a great rally.

The heathen world-power, appealing to its gods, exerted all its military art and strength under a succession of Illyrian warrior emperors, from Claudius Gothicus through Aurelian, Probus, and Carus, to Diocletian and his associates, and in thirty years (A.D. 268-98) quelled the barbarians and re-established its supremacy. In these thirty years it went forth with great fury and destroyed and utterly made away many, and was successful. This success was celebrated by the pomp of a Roman triumph (A.D. 303). 'It was the last that Rome ever beheld.'

Verse 45. But to make its re-established supremacy secure, the heathen world-power set itself to do one more thing which it deemed necessary, and this brought it to its end. This one more thing that brought about its end was its war against the Messianic kingdom of God, its endeavour to extirpate Christianity. It placed the tents of its palace between the seas against the glorious holy mountain, and so it came to its end and there was none to help it. Here the expression, the glorious holy mountain, or Mount Zion, is figuratively used to denote the Messianic kingdom of God. And accordingly the pitching the tents of the palace between the seas against the glorious holy mountain, or in the Holy Land, is also figuratively used. The war of the heathen world-power against the kingdom and people of God, thus figuratively described, might be waged in any and in every country of the world, and in fact was so. It was to be its last war against the kingdom of God, for, because of it, it was to come to its end so that there should be none to help it. And this was to follow what is described in the preceding verse, the quelling the barbarians of the East and of the North, and the re-establishment of its world-supremacy. As we know, the last war waged by

64 THE REVELATION IN THE OLD TESTAMENT

the heathen world-power against the kingdom of God was that which, following the re-establishment of verse 44, was begun under Diocletian in A.D. 303. There is no need to describe here the horrors of the world-wide persecution that ensued. Galerius 'proposed that every one refusing to offer sacrifice should immediately be burnt alive'. And although Diocletian was inclined to be more moderate and politic, yet at last even 'he declared, in a series of cruel edicts, his intention of abolishing the Christian name'. It was a war to the death, in which culminated all its previous wars against the Messianic kingdom of God. One or the other must come to its end. And we know that in little more than twenty years after this war began, or in A.D. 324, the heathen world-power had, by the providence of Him whose kingdom it had assailed, come to its final end, so that there was none to help it.

Thus, as we have seen, the events predicted in verses 40-45 have occurred in history, one after the other, exactly in the order set forth in the prophecy. In verse 40 these events are stated as to occur 'in time of end'. This 'time of end' is therefore the long period of time of the fourth 'beast', 'kingdom or king', during which, as we have seen, it, the heathen world-power, went on doing all these things until it came to its end as in verse 45. (Note on the 'time of end', and 'the latter days'. The 'time of end', 8. 17; 11. 35, 40; 12. 4, 9, is the period of the fourth heathen world-power, the Roman, from the time, sometime in second to first century B. C., it superseded the third, the Greek, on to its end, 12. 7-13 (9. 27 b; 11. 45), in the first quarter of the fourth century A. D.; in which period, 12. 1, the Messianic age was inaugurated, and the Messianic kingdom

fully 'set up' or established, A.D. 70. In ch. 10, the introduction to the prophecy in 11. 2—12. 13, there is a plain reference to the Messianic time as embraced in the scope of the prophecy, in verse 14, where the heavenly visitant says to Daniel: 'Now I am come to make thee understand what shall befall thy people in the latter days, for the vision is yet for the days' (i.e. the latter days). 'The latter days' is the well-known standing expression in Old Testament prophecy for the Messianic age (see Keil and Delitzsch on Gen. 49. 1, and Delitzsch on Isa. 2. 2), and has already occurred in Dan. 2. 28 (where it denotes 'the Messianic world-time', Keil), on which Driver says, 'here, as the sequel shows, it is similarly the period of the establishment of the Divine kingdom which is principally denoted by it (verses 34, 35, 44, 45): but the closing years of the fourth kingdom (verses 40—43) may also well be included in it'. Now the fourth kingdom is (as above shown) the Roman. We cannot tell the day or the year in the second and first century B.C. when the fourth kingdom, the Roman, superseded the third, the Greek: but this in no way lessens the certainty that it did, though not with the suddenness with which Cyrus had superseded the first, the Babylonian, and Alexander, the second, the Persian. Whenever this 'time of end' began, it was at the close of the time of the third kingdom, the Greek, which continued to the beginning of this 'time of end', or Roman time. The time of the fourth kingdom, the Roman, is called 'time of end' because, being the end-time within the scope of the prophecy in chs. 10—12, and being also that in which the Jewish economy ended and the Messianic dispensation began, in it the last of the 'four great beasts', and with it the long-continued

66 THE REVELATION IN THE OLD TESTAMENT

heathen (Babylonian, Persian, Grecian, Roman) world-power oppressive domination over the people of God came to its end, 11. 45 ; 12. 7-13. Thus of the vision in ch. 8, it is said, verse 17, that it belongeth or has reference to, or is towards, 'time of end', compare verse 19: it precedes and leads on to it. And so at 11. 35, it has not yet come, as the words 'until', or 'even to time of end', plainly show. In verse 40, however, 'time of end', the Roman time, has already come, or begun, the time of the third kingdom having come to its close. In verse 45, 'end' is at the end of the 'time of end', or time of the fourth heathen persecuting world-power, the Roman, as is its 'end' in 9. 27 (last clause), and its 'end' implied in the ending of its persecuting career in 12. 6, 7, 13. The 'latter part', verse 8, is the latter part of this 'time of end', verses 4, 9. But 'time of end' in verse 4 (as following verses 1-3) may more particularly refer to that part of it mentioned in 9. 26, in which 'the end', there twice mentioned, of the Jewish economy, age, or dispensation, took place, and the setting up of the Messianic kingdom was completed at the close of the Seventy Weeks: and 'time of end' in verse 9 (as following verses 5-8, and followed by verses 10-13) may more particularly refer to that part of it from then onwards to the end in 9. 27 b ; 11. 45 ; 12. 13. In 7. 26, 'the end' is the utter end or destruction of the final anti-Messianic power described in verses 24 b-25, as to which see below, next chapter. It should be observed that the expression, 'the latter days', in 2. 28, is the whole Messianic age or world-time, but in 10. 14, particularly the part of it from its beginning to the end of the prophecy in 11. 2-12. 13, that is, to the end of the fourth heathen world-power, and deliverance of the

FIFTH PROPHETIC PART, FINAL PORTION 67

Messianic people from its persecutions.) Until the indignation, the Divine wrath implied in the subjection of his people to the heathen world-power, was ended (verse 36), it did according to its will and prospered, during that long period, or 'time of end'. And 'in that time', as the prophecy predicted (12. 1-3), there occurred a time of trouble to the children of Daniel's people, such as never had been since there was a nation to that same time, and in that time (of trouble) his people were delivered, every one found written in the book. This was the time culminating in the destruction of Jerusalem, and of the Jewish state, when sacrifice and offering were made to cease in the seventieth week, and the Messianic kingdom fully 'set up', or established. How truly this was such a time, any one may see from the pages of Josephus. The period leading up to it was, as the New Testament shows (see especially Matt. 24, and parallels in Mark and Luke), in the highest degree a sifting, testing time, and its culmination a Day of vengeance, and vindication, such as the world had never seen (Matt. 24. 21, and parallels). Many of those that were asleep in earthly-mindedness, as if dead and buried in dusty earth, were thoroughly awakened and took sides, some for Christ, and some against Christ; those to eternal life, these to shame and everlasting contempt; and the wise, the teachers turning many to righteousness, as for instance the apostles, shone and still shine and will for ever shine as the stars in the firmament of human history.

The term 'eternal life' occurs here for the first (and only) time in the Old Testament, and wherever in the New Testament it occurs, as used by our Lord and the Apostles, it denotes the eternal life here predicted as to be

68 THE REVELATION IN THE OLD TESTAMENT

given to, and possessed by, the Messiah's people because they are his. Thus it was said by the Messiah when he came that whoever obeys him has, or possesses, eternal life: he gives unto them eternal life, John 5. 24; 10. 28. And following him the Apostles say that eternal life is through Jesus Christ our Lord (Rom. 5. 21); and that 'God hath given to us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God' (1 John 5. 11-13). The Messianic eternal life is a present possession, though of course being eternal future also and everlasting. Let it be observed then that the New Testament Messianic term 'eternal life' has its Old Testament origin only here in this passage of Daniel. Compare Dalman, *Words of Jesus*, pp. 156 ff.

The fearful troubles of the time indicated were not confined to the people of God, but came also upon the heathen world. The year A.D. 68-69 saw the Roman world-power brought through the convulsions of civil war to the verge of complete destruction. Nero, Otho, Galba, and Vitellius perished one after the other in these convulsions. The streets of Rome as well as those of Jerusalem ran with blood. But as in the prophecy, so in the history, the Roman world-power recovered from the ruin; the Jewish state did not recover but finally perished, and the true people of God, the true Israel, the people of Christ, were vindicated. These events made one of the great epochs of the history of mankind, and of the development of the kingdom of God. What is said of Michael in 12. 1 (compare 10. 13, 21), indicates that these great events took place on earth according to what

had been determined in the court of heaven. In that court, before judgment was pronounced, the parties had been heard through their angel representatives, acting as their guardians and advocates, Michael for the people of God and his Christ, and as is inferred from ch. 10, some one for the Roman world-power. For if the Persian world-power, and the Grecian world-power had had such angel guardians and advocates in that court on the side opposed to Michael (10. 13, 21), so we may be sure the Roman world-power had (though it is not expressly stated) its angel guardian and advocate in that court on the side opposed to Michael (12. 1). What the judgment of heaven as to each of the parties was, we learn from the great events of that time of crisis in which it was carried into effect: the Jewish state was utterly destroyed, the heathen world-power was plunged into the agony of death in 68-69 but recovered, and completed the destruction of Jerusalem in A. D. 70. Messiah prince was vindicated, and his everlasting universal kingdom fully established with great power and glory. Yet for the reason stated (verse 36), from the epoch of these great events his people continued and were to continue in subjection to the persecuting heathen world-power until at the time appointed end and that decreed should be poured out upon it.

As to what follows in verses 7-13, see above, pp. 42-44. The *terminus a quo*, or starting-point of the 1,335 days (as of the 1,260 and 1,290) may with sufficient accuracy be set down as the middle of September A. D. 70: for the temple was burned in the previous month (August), the last defences of the city taken in the beginning of September, and by the middle of September Jerusalem had been reduced to a desolate 'field of rubbish, in

70 THE REVELATION IN THE OLD TESTAMENT

a corner of which the tents of a legion always on guard were set up'. It, the legion or army, was permanently stationed there 'to hold guard over the ruins of the fallen city' (Renan), seeing to it that they should remain ruins. In the middle of this September in which, as we may say, the Seventy Weeks terminated, the 1,335 days began, the latter period following on the former without any interval. And the latter period of 1,335 days may with sufficient accuracy be set down as terminating in the middle of May A. D. 324: for in that month Licinius, the sole surviving heathen emperor, was put to death after he had been hopelessly defeated in his final war with Constantine. And with him, its last persecuting head, the heathen persecuting Roman world-power, i. e. the heathen empire opposed to the kingdom of God and holding in subjection the people of God and Jerusalem, came to its end so that there was none to help it. 'By this victory of Constantine (A. D. 324) the Roman world was again united under the authority of one emperor. . . . The foundation of Constantinople (New Rome), and the establishment of the Christian religion, were the immediate and memorable consequence of this revolution' (Gibbon). A 'revolution' indeed this was, great and wonderful, such as the world had never before seen.

Between these two great epochs of history, dated with sufficient accuracy for all practical purposes, the one the middle of September 70, the other the middle of May 324, and extending from the former to the latter, is the period of the 1,335 days. But in literal time this period, from the one of these dates to the other, is exactly 253 years 8 months. And this is not all. Just as the Seventy Weeks, in the prophecy, are subdivided into consecutive periods of 62, 7, 1; so these 1,335 days, in this prophecy,

FIFTH PROPHETIC PART, FINAL PORTION 71

are subdivided into consecutive periods of 1,260, 30, 45. And 1,335 days being 253 years 8 months ending middle May A. D. 324, it follows that 1,260 days are 239 years and 5 months (nearly, exactly $4\frac{8}{9}$ months) ending about middle February A. D. 310; that the 30 days (following, and with the 1,260 making 1,290) are 5 years and $8\frac{1}{2}$ months (nearly, exactly $8\frac{3}{9}$ months), ending A. D. 315 October (near end); and that the 45 days (following, and with the 1,290 making 1,335) are 8 years and $6\frac{1}{2}$ months (nearly, exactly $6\frac{5}{9}$ months), ending A. D. 324 May (middle). All this may be conveniently shown at a glance as follows:—

From middle of September A. D. 70 to middle of May A. D. 324, 1,335 days.

Periods.	Days.	Yrs.	Months.	Closing
1st	1,260	239—	$4\frac{8}{9}$	A. D. 310, Feb. (middle).
2nd	30	5—	$8\frac{3}{9}$	A. D. 315, Oct. (near end).
3rd	45	8—	$6\frac{5}{9}$	A. D. 324, May (middle).
<hr/>		<hr/>		
	1,335	253—	8	

The close of the first period was to be ‘the beginning of the end’, or of the ending, or making an end of the oppression and persecution of the people of God by the heathen world-power. This ending, or making an end of it by Divine Providence, was to continue through the second and third periods, and at the close of the third to be finished.

The second period A. D. 310 Feb. to A. D. 315 Oct.

During this period stroke after stroke fell upon the persecuting world-power. In Feb. 310, the opening month of the period, Maximian having been defeated by Constantine was put to death. When the great persecution broke out in A. D. 303 the associate emperor with Diocletian was Maximian, ‘who had long hated the

Christians, and who delighted in acts of blood and violence' (Gibbon). It should be observed here that, as Gibbon says, 'Every victory of Constantine was productive of some relief or benefit to the Church'. 'Maximian and Galerius entertained the most implacable aversion for the name and religion of the Christians. . . . When Galerius had obtained the supreme power and the government of the East he indulged in their fullest extent his zeal and cruelty'. At last after years of deadly persecution, afflicted (A. D. 310) with a lingering and terrible disease, he issued an edict of toleration (A. D. 311) to put a stop to the persecution throughout the Roman world. A few days after he died. But the peace was of short duration. He was succeeded by Maximin and Licinius. 'Cruelty and superstition were the ruling passions of the soul of Maximin. The former suggested the means, the latter pointed out the objects, of persecution. The emperor was devoted to the worship of the gods, to the study of magic, and to the belief of oracles. The (heathen) prophets or philosophers, whom he revered as the favourites of heaven, were frequently raised to the government of provinces, and admitted into his most secret counsels.' Persecution, at once violent and skilful, followed. The emperor Maxentius, after the death of his father Maximian, prepared war against Constantine. He was totally defeated by Constantine in the memorable battle at the Milvian bridge, near Rome, A. D. 312, Oct. 28, and in attempting to escape by flight back to the city was drowned in the Tiber. Constantine had beforehand secured an alliance with Licinius the Illyrian emperor. Soon after the war, in March A. D. 313, at Milan, he issued, with the concurrence of Licinius, an edict granting complete freedom of worship to all, rescinding persecuting

laws, and ordering that their buildings be restored to the Christians. Maximin, who had been the secret ally of Maxentius, had now declared war against Licinius. The latter hastened from Milan to meet him, and defeated him. Maximin ignominiously fled from the field of battle, and a few months after died. Licinius having added the dominions of Maximin to his own, the Roman world was now (A. D. 314) divided between Constantine in the West and Licinius in the East. Licinius was a man of the same stamp as his friend Galerius, who had invested him with the Imperial dignity. As time went on he manifested more and more the same persecuting spirit as his predecessors, Maximin and Galerius. The first war that broke out between him and Constantine ended in the victory and predominance of the latter, and Licinius 'was compelled to submit and to cede to the victor Greece, Macedonia, and the whole lower valley of the Danube, with the exception of a part of Moesia' (Smith's *B. D.*). The object of the war, 'to unite once more the whole civilized world under a single ruler', was not attained when this peace was made (A. D. 315). This was the end of the second period.

The third period, A. D. 315 Oct. to A. D. 324 May.

This peace lasted for 'about 8 years' (the 8 years of this period) when the war broke out again (A. D. 323). Licinius by his persecution, similar to that of Diocletian and Maximian, 'made himself, like Maximin, the champion of the old religion and the religious reactionaries. When in A. D. 323 war again broke out between himself and Constantine, it was as the professed enemy of Christianity that he took the field' (Firth, *Life of Constantine*, p. 157). He vowed before the battle 'that if the gods gave him the

victory, he would extirpate root and branch the Christian religion' (id., p. 158). He was hopelessly defeated, and at his death (May A. D. 324) the hostile heathen world-power came to its end and there was none to help it. It had received its finishing stroke, and gave up the ghost. Constantine was now the sole emperor of the civilized world. This was the end of the third period, and of the 1,335 days. The old Rome before this had fallen and was no longer '*domina gentium*', '*regina terrarum*'. On a famous pillar in the New Rome (Constantinople), which Constantine now proceeded to build, he inscribed these words:—'O Christ, Ruler and Master of the earth, to Thee have I consecrated this obedient city, and the power of Rome'.

CHAPTER IV

THE FIRST AND THE SECOND PROPHETIC PARTS. DANIEL, chapters 2 and 7

THE correct interpretation of the Seventy Weeks being, as we have seen (Ch. II), that they terminate in the time of the Roman world-power, and that 11. 36—12. 13 does so too (as shown in Ch. III) 'it follows (see Ch. I above, at end) that the fourth empire in chapters 2 and 7 is the Roman', and the third the Grecian, and therefore the second the Medo-Persian, the first being the Babylonian.

Ch. 7. 11-13 reads:—'I was beholding thereafter¹, because of the voice of the great words which the horn spake, I was beholding even until the beast was slain, and its body destroyed, and it² was given to the burning of fire. And as for the residue³ of the beasts their dominion was taken away, but a prolonging in life was given to them for a season and a time.

I was beholding in the night visions, and behold, one like unto a son of man was coming with the clouds of heaven⁴, and he approached unto the ancient of days and they⁵ brought him near before him. And there was given him' . . .

NOTES.

1. The word אחרי occurs very frequently in the previous chapters, and, as here in the A.V., is usually translated 'then' (so also in verse 1 in this chapter), i.e. 'after', in the time following something just stated, 'after that', 'thereafter'. Thus 3. 30, 'thereafter (or after that) the king made S., M., and A., to prosper in the province of

Babylon', cf. 6. 12, 17; 7. 1. After seeing in vision the Divine Assize (verses 9, 10), the prophet was 'beholding even until . . . the burning of fire': he was beholding thereafter, because of the great words of the horn speaking, he was or continued 'beholding even until . . . time' (end verse 12). Verses 13-14 describe the setting up or establishment or 'solemn inauguration' (Driver) of the Messianic kingdom in the earth, and that not after the events in verses 11-12, but, according to 2. 44 (cf. 34), in the time of the fourth world-empire, and therefore before, not after, its end. In what precise part of the time of the fourth empire, how long after its beginning or before its end, the Messianic kingdom was to be set up, is not stated either here or in ch. 2. Verse 13 should be read and printed as beginning a new paragraph, as is indicated not only by the change of subject but also by the opening words, 'I was beholding in the night visions'. But while it is thus true, as Keil remarks, that 'the giving of the kingdom to the Son of man (verse 14) goes before the appearance of the great adversary of the people of God represented by the little horn', and that the Son of man at that previous time comes with the clouds of heaven for the setting up of his kingdom with power and glory in the hostile world, it is true also, as the whole context indicates, that he comes with the clouds of heaven later on for the destruction of that great adversary of his kingdom. That is to say, he comes with the clouds of heaven not only at the setting up of his kingdom through conflict in the hostile world, but also, as this suggests, in the course of the subsequent development through conflict of his kingdom in the Messianic age on to its consummation. He so comes for the development of his kingdom from stage to stage, or from age to age, at certain great crises, each such coming being, like the first, the end of one stage and the beginning of a new one. These comings of the Son of man with the clouds of heaven in the Messianic period take the place of the coming of the Lord (Jehovah) in the pre-Messianic (Old Testament) period: the days of the Son of man in the one take the place of the days of the Lord (Jehovah)

in the other ; the Son of man coming with the clouds of heaven in the one, the Lord (Jehovah) coming with the clouds in the other. This of course implies the essential oneness of Christ (Messiah), the Son of man who is the Son of God (Ps. 2) with the Father, the one that was Ancient of days, so that the coming of the one is the coming of the other, and the one is called as the other 'the Most High' (see note 8 below). And thus it is said, verse 22, 'until the Ancient of days came', cf. verse 13. One that was ancient of days comes in verses 9-10, even as and when one like unto Son of man comes with the clouds of heaven, verses 13-14, for the full setting up or inauguration of the Messianic kingdom in the hostile world ; and the former effects this full setting up or inauguration by giving to the latter the kingdom, not only to effect its full establishment in the hostile world, but its subsequent development from that onwards to its consummation. In the Messianic period whenever, either at the full inauguration of the kingdom, or in the course of its development in the earth, the one like unto Son of man comes with the clouds of heaven as in verses 13-14, the scene in verses 9-10 is to be understood therewith : and whenever the judgment is set and the books opened as in verses 9-10, the coming of the Son of man with the clouds of heaven is to be understood therewith. The coming of the Son of man with the clouds of heaven (as in verses 13-14 taken with the context) for the completion of the setting up of the Messianic kingdom implies his subsequent coming or comings in the course of and for its development, and his final coming at and for its consummation : the completion of the foundation implies the subsequent course of erection or building thereupon on to the consummation. Compare (with the parallels in Mark and Luke) Matt. 24. 30 ; 26. 64, where the Son of man himself gives the true meaning of this passage.

2. 'It', that is the 'beast', 'was given to the burning of fire'. The grammar makes this certain, for the verb 'was given' agrees in gender with 'beast' (feminine), not with 'body' which is masculine. It is to be observed that it is not said that the horn but that the beast was slain :

what was at first a horn, a small power, having become later on a beast, that is, a great power or empire opposed to the kingdom of God, holding in subjection Jerusalem.

“‘The beast’ is, by virtue of the explanatory sentence interposed in the first hemistich, the horn speaking great things’ (Keil on verse 11).

3. The word רִשְׁמוֹ, ‘residue’ (that is ‘remnants’), here, as in verses 7 and 19. In all these verses it is a collective noun singular in form but plural in signification, denoting ‘remnants’. In this verse the plural pronoun (masculine agreeing with it, not with ‘beasts’ which is feminine) used for it, makes this still more manifest: ‘and as for the remnants of the beasts, *their* dominion was taken away, but a prolonging in life was given to *them* for a season and a time’.

4. Read: ‘and behold, one like Son of man was coming with (in, or on) the clouds of heaven’. To understand these words one should bear in mind that this vision is prophetic, declaring what was to take place in the future in the time of the fourth empire when the Messianic kingdom was by the God of heaven to be set up or established in the earth. What the prophet saw was not at the time of the vision an actual historical reality, but the prophetic picture of what was to be so in the distant future. What he saw, therefore, was, not a real Son of man coming with the clouds of heaven, but as it were a Son of man, that is, a vision seen foreshadowing the coming of a real Son of man with the clouds of heaven in the far-distant future indicated. This Son of man was to be unique among the sons of men: this is manifest from the unique nearness of his relation to God, described in the following words of verse 13 (cf. Jer. 30. 21); from his unique sovereignty, universal and eternal, given by God, as described in verse 14; from his unique coming with the clouds of heaven, that is as the Most High (cf. Isa. 19. 1; Ps. 104. 3); and from the unique name given him by the angel of God, and by the prophet after him, of ‘the Most High’, verses 18, 22, 25, 27 (see note 8, below). As verses 13–14 prophetically describe the historical setting up or establishment of the Messianic kingdom (see note 1,

above), this unique Son of man is of course Messiah. And all this being in complete accordance with what had been declared in previous prophecies (see Ps. 2; 110; Isa. 9. 6, 7; Mic. 5. 2) would not be strange to the prophet. The words (which stand first in the original) 'with the clouds of heaven' represent him as Divine, and as such without beginning: the following words 'one like Son of man', represent him as human as well, and as such having a beginning in time. In the prophetic vision he appeared as a human as well as a Divine being, indicating that he was to be so at the time of its fulfilment or historical realization, that is, a Divine being who had become a human being as well. In the expression 'coming with the clouds of heaven', the verb 'come' is to be understood as in Ps. 96. 13, 'before the Lord, for he cometh, for he cometh to judge the earth: he shall judge the world with uprightness, and the peoples with his truth', and in Isa. 13. 9, 'behold, the day of the Lord cometh': with the whole expression compare Isa. 19. 1, 'behold, the Lord rideth upon a swift cloud, and cometh into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it'. On this Delitzsch remarks, 'Jehovah rides upon clouds when he is about to reveal himself in his judicial majesty, Ps. 18. 11'. In every 'day of the Lord', in his sovereign all-ruling sway he so revealed himself in history in the events he caused to come to pass. Messiah 'coming with the clouds of heaven' was, to the prophet, God's Messiah, the Most High, who was to reveal himself in history in the events of the day of the Lord in which his never to end, universal kingdom was to be set up in the earth; and, as is implied, in subsequent days of the Lord during the development of the Messianic kingdom on to its consummation in the Last Day.

Dalman (p. 241 f.) says, 'It belongs to God only to move upon the clouds; see Isa. 19. 1; Ps. 104. 3. . . . From the first Christian century there are only two Jewish writings known which deal with Dan. 7. 13, the Similitudes of the Book of Enoch, and the Second Book

of Esdras. The two agree in regarding the one like to a son of man as an individual person . . . they clearly show that they regard this individual as the Messiah'. (The Similitudes of the Book of Enoch, chs. 37-71, are dated by Dillmann, Charles, and others, before 64 B.C., by Schürer from the time of Herod : according to Dalman 'it cannot be proved that they originate from a pre-Christian period'). 'The judicial session of the 'Advanced in days', in which he himself appears, is held in the place where the four animals have their being, i. e. upon the earth. . . . No change of scene is suggested in 7. 9. The Divine chariot furnished with wheels and a throne is that described by Ezekiel which was to serve God at his appearance upon earth'. So Keil (*Com. in loc.*), 'If he who appears as a Son of man with the clouds of heaven comes before the Ancient of days executing the judgment on the earth, it is manifest that he could only come from heaven to earth. The clouds are the veil or the chariot on which God comes from heaven to execute judgment against his enemies'.

5. As in the previous verse 'they took away their dominion' (Heb.) is rendered in the R.V. 'their dominion was taken away', so this may be rendered 'and he was brought near before him', the agent implied in the indefinite third plural being as in the passive.

6. 'For', verse 22, as in margin R.V., so Keil and Driver. The meaning is that the judgment was given *for* them, and *against* their adversaries, by the Ancient of days, verses 9-10.

7. Verses 23-27. 'Out of this kingdom ten kings shall arise', or ten kingdoms: for in this chapter a state or power is called either king or kingdom, as for instance, the fourth empire is called 'king', verse 17, and 'kingdom' verse 23. The word 'arise', twice in this verse is the same as in verse 17, cf. 2. 39, where it is used of the four great beasts, that is the four great successive empires opposed to the kingdom of God, and holding in subjection the people of God and Jerusalem. After the first, the Babylonian, each as it arises lays low its predecessor, depriving it of, and assuming, the dominion of the world,

and making a new political world, or changing, as we say, the map of the world. The fourth beast or empire is the strongest and greatest of the four, devouring the whole earth, treading it down and breaking it in pieces. This beast has ten horns, symbolizing that this great kingdom has provincial governments through which, while it reigns, it holds the whole earth in subjection to its sway, and that afterwards kingdoms arise out of it in place of these, and superseding it. The number ten ('ten toes' in ch. 2, 'ten horns' here) signifies symbolically that the whole earth, at first undivided, under the sway of the one great kingdom, was in this aftertime divided, to be under these several kingdoms each having a part of it. In the statement, 'and another shall arise after them, and he shall be diverse from the former, and he shall put down three kings', the word 'arise' again signalizes, as in the previous cases, a changed state of the world, but with this peculiarity, in the present case, that not the whole earth, formerly ruled by the fourth beast and now divided among and ruled by the ten kings, is changed, but only a large part of it. The new power succeeds in putting down only three of the ten, the other seven remain. This new power or empire embracing that large part, as it were about one-third of the whole earth of the prophecy, being opposed to the kingdom of God is, in the sense of the prophecy, a 'beast': as such it is classed with the previous four beasts in verse 12, and called the 'beast' in verse 11. It is the last of the series of beasts: no other is ever to 'arise' after its end. Thus we have in these two verses, 23-24, three well-marked successive periods, that of the fourth beast; that of the ten kings, in which there is no beast; and then that of the final beast, and the seven remaining kings that it failed to put down though opposed to them. And since the Messianic kingdom is set up in the time of the fourth beast or empire, the part of that time following this great event, and the whole of the second and third periods named, are in the Messianic age. Previous to that great event the kingdom of God as opposed by the 'beasts' was the Mosaic or Jewish, subsequent to it the Messianic.

During the part of its career subsequent to that great event, the fourth beast was to be anti-Messianic on to its end: the final beast was to 'arise' later on in the Messianic age, and to be throughout its career, from beginning to end, anti-Messianic. The anti-Messianic war of this final beast, to end with its life, was to last for, and be limited to, a period called, verse 25, 'a time, times, and half a time', a designation which does not reveal the period's chronological duration, known to God before, but to be known by men only after the event. After it there is still to be another period, the period in which 'the remnants of the beasts' have a prolonging in life given them for a 'season and a time', verse 12 (see note 3 above). To this designation, 'a season and a time', of the period of the prolonging in life given to the anti-Messianic 'remnants', the same remark applies as to that, 'a time, times, and a half a time', mentioned in a preceding sentence: it does not reveal the chronological duration of the period, known to God before, but to be known by men only after the event, that is, after its end. Finally, after that, the long conflict ended, there is to be the final period or time, in which, the Messianic kingdom having filled the whole earth, all dominions serve and obey the Most High its King, verse 27 and 2. 35.

8. In the compound expression, קְדִישֵׁי עֲלִיּוֹן, 'saints of the Most High', which occurs only four times, verses 18, 22, 25, 27, the word denoting 'the Most High' (cf. Heb. עֲלִיּוֹן, Ps. 18. 13; 21. 8; 87. 5, 'the Most High') is plural in form because of its connexion with the plural word 'saints': see for the rule, *Ges. Gr.* § 108. 3, with note. Some, as Gesenius, prefer to regard it as the 'plural of majesty'. On either view it is plural in form, singular in signification, and the following pronouns 'his', 'him', used instead of it, are therefore singular: 'saints of the Most High: his (whose) kingdom (the Most High's kingdom) is an everlasting kingdom, and all dominions shall serve and obey him'. The kingdom here spoken of, though at a later stage of its history, is the same kingdom spoken of in verse 14, the Messianic kingdom. Here it is spoken of as to be given at a later stage of it to the people

of the saints of the Most High, that is, the holy Messianic people; there, as to be given at its beginning to the Messianic king. It is with perfect consistency that the prophecy speaks of this kingdom in verse 14 as to be given to the Messianic king, and in verse 27 as to be given to the Messianic people. Thus we say, the world-supremacy was given to the Roman emperor, and, consistently with this, the world-supremacy was given to the Roman people; so we say, the Roman emperor ruled the world, and the Roman people ruled the world; and so also, all dominions, all the peoples, nations, and languages, served and obeyed the Roman emperor, and all the dominions, all the peoples, nations, and languages, served and obeyed the Roman people. Plainly therefore, even if the pronouns 'his' and 'him' in verse 27 referred, not to the Most High but to 'people', the sense would be the same: the Messianic kingdom might be spoken of either as the kingdom of the Messianic king, or the kingdom of the Messianic people, just as the Roman empire, either as the empire of the Roman emperor, or the empire of the Roman people. It is to be observed that in the expression the saints of the Most High, or the people of the saints of the Most High (the holy Messianic people, i.e. the holy people of the Messiah), the prophet designates as 'the Most High', not the Ancient of days, but the One who came with the clouds of heaven, and was brought near before him, and given the kingdom, the Messianic king. In all the four times in which alone in this book the expression occurs, the word rendered the 'Most High' is עֲלִיּוֹן. In all other places in the book it is a different word that is rendered 'the Most High', אֱלֹהִים, whether used by Nebuchadnezzar, 4. 17, 34, or by the prophet, 4. 24, 25, 32; 7. 25. The distinction between the two designations is very marked in this last-named verse, thus:—'And he shall speak words against part of the Most High, אֱלֹהִים, and wear out the saints of the Most High, עֲלִיּוֹן'. And he shall speak words against part of the Most High (i.e. of him previously so design-

84 THE REVELATION IN THE OLD TESTAMENT

nated in 4. 17, 24, 25, 32, 34, and designated also in 7. 9, 13, 22, the Ancient of days), and wear out the saints of the Most High (i.e. the holy people of the Messiah or Messianic king, he who had been seen coming with the clouds of heaven, and given by the Ancient of days the Messianic kingdom).

9. לְצַד, verse 25, 'at or against the part of' (Ges.), literally, 'against a side or part of'. The word צַד occurs in 6. 5, they 'sought to find an occasion against Daniel from a side or part of the kingdom', i.e. from a side or part (of the business or administration) of the kingdom, as the context shows. So here 'against a side or part of the Most High', i.e. against a side or part (of the self-revelation) of the Most High, a side or part of the revelation of himself that had been vouchsafed by the Most High. In the E.V. 'from part of the kingdom', 6. 5, is rendered 'as touching the kingdom', and 'against a side or part of the Most High', here, is rendered (following Jerome) 'against the Most High'. But the literal translation shows that what is said is to the effect that this world-power was to speak words, not against the whole, but against a side or part of the self-revelation of the Most High. A side or part of what God had revealed or declared himself to be, this world-power would speak words denying God to be, contradicting the Most High, putting its own false doctrine of God in place of the revealed truth of God contradicted, and thus opposing and exalting itself against the Most High. Its doctrine of God, the view which it expresses concerning God, thus blasphemously originated, determines its hostile proceedings against the Messianic kingdom and people. From what is stated in the first clause of verse 25, what is stated in the second flows. And words against a side, or part, of the Most High, he shall speak, and then shall wear out the saints of the Most High, i.e. the holy people of the Messiah; 'and then', 'and consequently', 'and thereupon', or in consequence of that. The meaning is that it shall found its war with the people of Messiah upon its doctrine, originated as described, of God. The complete revealed knowledge of God, revealed by himself

and adhered to by them, embraces a Messianic part or side: that this is the part or side of God that it speaks words against or denies is shown in that it consequently, on the ground and as the outcome of that denial, proceeds to make war with, and wear out the people of Messiah as adhering to what it denies. And proceeding on the same ground it thinks to change the times and the law (i.e. the Messianic times, and law or religion, *Ges. Dict.* s.v. מָלְכוּת, the Messianic dispensation and kingdom) that had been revealed and established by the God of the Messianic people. And although they, those of them in its empire, shall be given into its hand for 'a time, and times, and half a time', verse 25, yet at the end of that period the judgment shall sit, verses 9-10, 22, 26, by which they shall be vindicated and it, this final beast, verse 11, given to the burning of fire.

10. After this end of the final beast no other is ever to 'arise': it is the final close of the series of beasts or empires opposed to the kingdom of God. But 'the remnants of the beasts' are still to be given a prolonging in existence for 'a season and a time', verse 12. The end of this period, the period of these 'remnants', is to mark the conclusion of the long conflict predicted in the prophecy, in the complete, universal, never to be reversed triumph of the Messianic kingdom, all dominions under the whole heaven thenceforth serving and obeying its great king, the Most High, verse 27.

THE PROPHECY FROM THE PRE-FULFILMENT STANDPOINT.

The prophet would understand the four great beasts, and the four parts of the image (ch. 2), as representing the same four great successive empires, all opposed to the kingdom of God, the Babylonian being the first; that the fourth from being strong as iron should weaken, becoming weak as iron mixed with clay; that in the time of the fourth (see note 1) the Messianic kingdom,

the kingdom of Messiah, was to be set up by the God of heaven; that following this, after a certain period, the fourth beast was to come to its end; that then was to be the period of the ten horns or kingdoms (note 7); and after that the period of the other horn or kingdom which was to put down and supplant three of these and to be the last of the beasts as well (ib.); and, finally, after the end of that last of the series, the period of the remnants of the beasts (ib.); and that then, at the end of that period, the Messianic kingdom, developed in the earth during that long conflict, should reign, its reign never to be reversed, never even to be assailed, and *de facto* universal, embracing and blessing under the sway of its great Head all peoples, nations, languages, and dominions under the whole heaven (ib.). It is not necessary to repeat as belonging here what has just been said in the previous ten notes. As the first beast or empire, the Babylonian, was opposed to the kingdom of God, held in subjection the people of God, and Jerusalem, the prophet would understand that the succeeding beasts or empires, however diverse in some things from it, and from each other, would all be opposed to the kingdom of God, hold in subjection the people of God, and Jerusalem: this, then, may be held to be meant in the prophecy by the word 'beast'. He would understand that the remnants of the beast would not, because they could not, do this, though being opposed to the kingdom of God they might try to do it; and, also, that during the period of the ten kings, or beast-interregnum, this was not to be done, there being for the time no 'beast', or great empire opposed to the kingdom of God, to do it.

THE PROPHECY FROM THE FULFILMENT STANDPOINT, OR
FROM THAT OF THE PRESENT TIME.

The correct interpretation of the Seventy Weeks being, as above shown, that they terminate in the time of the Roman world-power, and that 11. 36—12. 13 does so too, it follows that the fourth empire in chs. 2 and 7 is the Roman. And as to the first, second, and third empires, the prophet himself in his own lifetime saw the Medo-Persian overthrowing and succeeding the Babylonian, and it was made perfectly clear to him (ch. 8) that the Grecian was to overthrow and succeed the Medo-Persian, and he knew that the fourth, though its name was unknown to him, would overthrow and succeed the Grecian, and that the Messianic kingdom was to be set up in the time of the fourth. We know now that these four empires were all heathen, and opposed to the kingdom of God; that each in turn held in subjection to it the people of God, and Jerusalem; and that not in the time of any of the first three (Babylonian, Medo-Persian, Grecian), but only in the time of the fourth, the Roman empire, was the Messianic kingdom, the kingdom of Messiah, set up, in the first century of this, which is therefore called the Messianic or Christian age or era.

§ 1. *The period of the setting up of the Messianic kingdom,
the kingdom of the Son of man.*

The fourth kingdom, the Roman world-power, 2. 40, 'And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush'. And so, 7. 7, 'a fourth beast, terrible and powerful, and strong exceedingly: and it had great iron

teeth, it devoured and brake in pieces, and stamped the residue with its feet ; and it was diverse from all the beasts that were before it '. This kingdom strong as iron was the power that did according to its will, exalting itself, &c., 11. 36 f. But just as this power from a certain point in its life-history worsened in character (see above on 11. 36-39), so according to 2. 41-43 it weakened in strength, ceasing to retain the homogeneous strength of iron, and becoming divided and weak as iron mixed with potter's clay, part of it strong and part of it brittle. The Roman empire was 'the empire of the Roman people': in that empire the Roman people were the iron that had subdued the nations, the subject peoples were the potter's clay. When the iron mingled itself with this miry clay, when the Roman people mingled themselves with the seed of men, that is, with the subject peoples, the empire became heterogeneous, discordant, weakened. As Gibbon in his monumental work says, ch. 7, speaking of the Roman empire in A.D. 248 : 'Since Romulus, with a small band of shepherds and outlaws, fortified himself on the hills near the Tiber, ten centuries had already elapsed. During the first four ages, the Romans, in the laborious school of poverty, had acquired the virtues of war and government ; by the vigorous exertion of those virtues, and by the assistance of fortune, they had obtained, in the course of the three succeeding centuries, an absolute empire over many countries of Europe, Asia, and Africa. The last three hundred years had been consumed in apparent prosperity and internal decline. The nation of soldiers, magistrates, and legislators who composed the thirty-five tribes of the Roman people, was dissolved into the common mass of mankind, and confounded with the millions of servile provincials, who had received the name without

adopting the spirit of Romans. A mercenary army, levied among the subjects and barbarians of the frontier, was the only order of men who possessed and abused their independence. By their tumultuary election, a Syrian, a Goth, an Arab, was exalted to the throne of Rome, and invested with despotic power over the conquests and over the country of the Scipios. The limits of the Roman empire still extended from the Western Ocean to the Tigris, and from Mount Atlas to the Rhine and the Danube. To the undiscerning eye of the vulgar, Philip appeared a monarch no less powerful than Hadrian or Augustus had formerly been. The form was still the same, but the animating health and vigour were fled. The industry of the people was discouraged and exhausted by a long series of oppression. The discipline of the legions, which alone, after the extinction of every virtue, had propped the greatness of the state, was corrupted by the ambition, or relaxed by the weakness, of the emperors. The strength of the frontiers, which had always consisted in arms rather than in fortifications, was insensibly undermined; and the fairest provinces were left exposed to the rapaciousness or ambition of the barbarians, who soon discovered the decline of the Roman empire.'

The Messianic kingdom was set up in the first century A.D., in the time of the Roman power's world-supremacy. The world of Christendom has chosen the birth of Christ as that in which the Messianic age begins or dawns. This, however, does not necessitate the view that the Messianic kingdom was then fully set up or established in the earth, or that what is prophetically described in verses 13-14 was fulfilled, or historically took place, precisely at that time. We know that it was not so. It might have been that we should not be able to determine

the precise year of the completion of the setting up of the Messianic kingdom ; as a matter of fact the precise year of the birth of Christ, as also that of his crucifixion, is still in dispute among chronologists : but as this in no way lessens the certainty that his birth or his death, so it would not that the full setting up of his kingdom, actually did take place. We have seen that the prophecy predicted that Messiah was to be 'cut off', and that this was fulfilled in the crucifixion of Christ : whether the crucifixion took place in the year 30 or in some other year, as in 29 or 31, in no way affects the certainty of the fact of the fulfilment of the prophecy, which had not stated the precise year, though in a marvellous way it had precisely defined the period of time in which it was to take place, and did take place. And so in the present case : the prophecy had not predicted the precise year in which the Messianic kingdom was to be set up, though it had defined the period of time as that of the fourth empire in which it was to take place, and did take place. Thus the question of the precise year, if it were in dispute, would in no way affect the certainty of the fact of the fulfilment of the prophecy. Again, it should be observed that the birth of Christ was a single event taking place at a precise point of time in some precise year, and so the 'cutting off' of Christ : but it by no means follows that the words 'the God of heaven shall set up a kingdom', the Messianic kingdom (2. 44), described such a single event to take place at a precise point of time in a precise year, and not rather what was to take place in a certain period of time ending in a precise year. This verb יָקִים, 'shall set up', 'shall make to arise or be established', is the causative of the verb קָם, 'arise', used of the world-kingsdoms (see note 7), and these we know did not 'arise'.

or become established through the necessary conflict, in a single day: as the common saying is, 'Rome was not built in a day'. The words in fact do indicate what was to take place through the necessary conflict in a period of years, and, whether beginning at the birth, or at some later time, as at the death and resurrection and ascension of Christ, we may be certain that this period ended not later than, and precisely in, A.D. 70, when the Messianic kingdom was historically established in place of the system of 'sacrifice and offering' then made to 'cease', which had resisted it to the death (see Ch. III for the events of the seventieth week, A.D. 62-70). And it was then that what is historically depicted in verses 13-14 came forth in its historical realization: then, in historic fact, the setting up of the Messianic kingdom in the earth by the God of heaven was completed: then, in historic fact, was completed the giving by the Ancient of days, eternal God, to the Son of man coming with the clouds of heaven that universal, everlasting kingdom. The prophetic scene in verses 9-10 is not to be understood as implying that the judgment of the Ancient of days is not continuously being exercised in the earth; we know that it is in unsleeping exercise. But sometimes it is not apparent, or seems long delayed, and the innocent blood keeps on crying, How long? Then comes a crisis, a time of signal vindication, a day of the Lord, and events take place in the field of history in which it is made manifest that the Ancient of days is seated upon his throne of judgment surrounded by his court and with his unnumbered hosts standing before him and executing his righteous and irresistible will in the earth. Such a time was that of the seventieth week when Messiah Prince came, Messiah who had been cut

off by wicked hands that he should not be prince: in other words, when he, the Son of man who had been pre-figured in verses 13-14 was, in fulfilment of the prophetic vision, seen, in the world-transforming events of that day of the Lord, coming with the clouds of heaven, placed beside the Ancient of days and given by him the Messianic kingdom, formerly at the beginning of the period of setting up, given to him and his by right, but now, at the end of that period, given to him and his in historic fact. This completion of the setting up in A.D. 70, at the close of the Seventy Weeks, of the Messianic kingdom, made, as had been predicted in Dan. 9, a changed world; then was the complete end of the pre-Messianic age, the complete beginning of the Messianic world or age in which we now live: then was the full end of the Jewish age, and the complete or full inauguration of the Messianic age. But as the birth of Christ was the beginning of the dawn on the earth of the Messianic age, that age in its dawning period ran parallel with the closing period of the Jewish age on to the complete end of the latter in A.D. 70. Accordingly in the New Testament the Messianic kingdom with the Messianic age is spoken of by our Lord and the apostles not only as to come, but also as already present, as it was, in that dawning period, previous to its full inauguration in A.D. 70. The mighty empires of Nebuchadnezzar, Cyrus, Alexander, Caesar, each, it may be said, as it came up out of the earth made a changed world, but none of them such a changed world as this empire of Christ, which came down from heaven, made. None of them had either the power or the strength to secure, or the nature or character to deserve, the everlasting permanence and universality of this. Already it has lasted longer than any of them, longer

indeed than all of them together. The hour of its setting up sounded the doom of the old, and the dawn of the new world, in which we of the present day live. These empires were like beasts which ravaged for a time, and then became moribund and died: this was the empire, never to become moribund and die, of the Son of man, who came not to destroy but to save; who was cut off by wicked hands, but whom God raised from the grave into glory; who told those cutting him off (which they did in fulfilment of 9. 26), that (Matt. 26. 64; Mark 14. 62) they were afterwards or thenceforth to see him, the Son of man, 'sitting at the right hand of Power (i.e. of God), and coming on the clouds of heaven', as he had also told his disciples (Matt. 24. 30; Mark 13. 26) that they and all men should, before that generation passed away, in the precise time above indicated, 'see the Son of man coming on the clouds of heaven with power and great glory' (in fulfilment of verses 13-14). And he had added that when his disciples saw these things coming to pass they were to 'know that the kingdom of God was nigh at hand' (Luke 21. 31), in other words, that the completion of the setting up or establishment or inauguration in the earth of the Messianic kingdom by the God of heaven (Dan. 2. 44) was nigh at hand, even at the doors. And it was this of which the words in Matt. 16. 28 had been spoken to the disciples: 'Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom', Dan. 7. 13-14 (Mark 9. 1, 'till they have seen the kingdom of God come with power'; Luke 9. 27, 'till they see the kingdom of God'). Generally, throughout the Gospels, 'the kingdom of heaven', or 'the kingdom of God', is the Messianic kingdom predicted in Dan. 2. 44; 7. 14, and as often as

Jesus speaks of it as that of the Son of man, the reference is to 7. 13-14. Compare Meyer on Matt. 3. 2 ; Heng., *Christology*, vol. iii, p. 90. ; and Dalman, *The Words of Jesus*, pp. 134, 258.

Jesus' words to his disciples in his prophecy of the destruction of Jerusalem, 'and then . . . they shall see the Son of man coming on the clouds of heaven with power and great glory', refer to, or rather reiterate and reaffirm, the prophecy of verses 13-14 ; and he made it clear to them that he was the Son of man whose coming with the clouds of heaven had been predicted in that prophecy, and that he as predicted was so to come before that generation passed away. It is to this prophecy then, and to it alone, that the designation of himself as 'the Son of man', which as we learn from throughout the four Gospels he constantly used, is to be traced. In using it he declared himself to be the Messiah of Daniel's prophecy, and, as in that prophecy (see note 4 above), unique among the sons of men. His uniqueness among the sons of men may best be learned from the statements themselves of the Gospels. Meyer (on Matt. 8. 20) says :—'Jesus, who thus designates himself by this title (in Acts 7. 56 Stephen does so likewise), means nothing else by it than "*the Messiah*", according to its *significant prophetic characteristic*, which, assuming it to be known to those whom He addressed, the Lord claims for himself. But this self-chosen title, the expression of his full Messianic consciousness, is . . . to be traced, and, as specially appears from 24. 30 ; 26. 64, to be solely traced, to the impressive account of that prophetic vision, Dan. 7. 13, so familiar to the Jews (John 12. 34) and vividly reflected in the pre-Christian Book of Enoch—a vision in which the Messiah appears in the clouds, עֲבָרָא בְּרִי, ὡς υἱὸς ἀνθρώπου, surrounded by the angels

that stand beside the throne of the Divine Judge, i.e. in a form which, notwithstanding His superhuman heavenly nature, is not different from that of an ordinary man. . . . This *Son of man*, whose form had been delineated in Daniel's vision, was Jesus himself, as the historical *reality*, in so far as in his person he who there appeared in heavenly form had *come down* to earth. As often, therefore, as Jesus, in speaking of himself, uses the words "the Son of man", he means nothing else than "the Son of man in that prophecy of Daniel", i.e. the Messiah. But behind the consciousness which led him to appropriate to himself this designation from Daniel, there was, at the same time, the correlative element of his divine Sonship, the necessary (in answer to Schleiermacher) conviction, more decidedly brought out by John (see John 1. 1-14), of His divine pre-existence (as Logos), the glory (δόξα) of which he had left behind, in order, as the heavenly personage in Daniel's vision, ὡς υἱὸς ἀνθρώπου, to appear in a form of existence not originally belonging to him. And so far those are right, who, following the Fathers, have recognized the Pauline κένωσις (see Phil. 2. 5-11, and cf. Dan. 9. 26) in this self-designation, based as it is upon the consciousness of His pre-existent divinity'. From Matt. 16. 13-17 we see that the disciples themselves had understood him to be the Son of man in Daniel's sense of the words, and, as being such, they looked upon him as the Messiah, 'the Son of God', as Meyer says: and from verse 17 we see that in this they were right. 'The Scribes looked upon it as blasphemy when Christ forgave sins, because he was a man. . . . When Jesus says to them, in Matt. 9. 6, "that ye may know that the Son of man hath power on earth to forgive sins", he refutes the argument drawn from his humanity

by his allusion to the passage in Daniel, in which divinity is associated with humanity. "For the Son of man is Lord of the Sabbath" (Matt. 12. 8). I am so, notwithstanding my human lowliness, which Daniel has shown to be attended with divinity. In John 5. 27 he says, "he hath given him power to execute judgment also because he is the Son of man". To Christ is committed the execution of judgment not because of his humanity alone—it is upon his combined divinity and humanity that this appointment rests. But there is no intimation of this in the expression Son of man, except as it is compared with the prediction in Daniel' (Heng., *Christology of the Old Testament*, vol iii, p. 92).

The well-weighed words of Meyer are worth repeating:—'As often therefore as Jesus, in speaking of himself, uses the words "the Son of man", he means nothing else than the Son of man in that prophecy of Daniel, i. e. the Messiah'. Cf. Dalman, *Words*, p. 258, 'His calling himself "Son of man", בֶּרֶךְ אָדָם, really implied no more than that he was that One in whom this vision was to proceed to its realization. The term acquires its positive significance from the light in which it is placed by Daniel, and from what is said concerning it'. Along with this, read, from note 4 above, the following:—In the prophetic vision he appeared as a human as well as a Divine being, indicating that he was to be so at the time of its fulfilment or historical realization, that is, an eternal Divine being who had become a human being as well. The Divinity of Christ means the Deity of Christ, or that he is God. None but God comes with the clouds of heaven, makes the clouds his chariot (Ps. 104. 3): none but God could be called 'the Most High' (notes 4 and 8), as in the prophecy. The Son of man, as Jesus designates himself,

meaning the Son of man in that prophecy of Daniel, is the 'Son of God' (Matt. 16. 16), God the Son who has become the Son of man as well, God the Word who was made flesh (John 1. 1-14). This was he whom the apostle Thomas invoked in the words, 'My Lord and my God' (John 20. 28), and that rightly, verse 29. Speaking of him the apostle Paul says (Rom. 9. 5), that of the Israelites 'as concerning the flesh is Christ, who is over all, God blessed for ever.' On this last passage see the *Epistle to the Romans* (Expositor's Bible), by H. C. G. Moule, especially the note to 9. 5, pp. 261-262: Delitzsch as there quoted gives its sense thus: Er Gott und Mensch in Einer Person ist, 'He is God and man in one Person'. And, again, in Col. 2. 9 the apostle says, that 'in him dwells all the fulness of the Godhead bodily.' Lightfoot, in his *Epistle to the Colossians*, observes that 'The indwelling of all the fulness of the Godhead', here, corresponds to 'the Word was with God, and the Word was God', in John 1. 1; and 'bodily', here, to 'the Word was made flesh', in John 1. 14. And on Col. 1. 19, 'For it was the good pleasure of the Father that in him should all the fulness dwell', he says, 'The eternal indwelling of the Godhead explains the headship of the Church, not less than the headship of the Universe. The resurrection of Christ, whereby he became the ἀρχή of the Church, was the result of and the testimony to his deity, Rom. 1. 4.' (See Lightfoot on the whole passage Col. 1. 15-20, and also in his *Epistle to the Philippians* on Phil. 2. 6-11 above referred to. He himself compares the two passages: thus on Col. 2. 18 he says, 'The relation between Christ's headship of the Universe by virtue of his eternal Godhead and his headship of the Church by virtue of his Incarnation and Passion and Resurrection is somewhat similarly repre-

sented in Phil. 2. 6 sq.) Its historical fulfilment in Christ shows in clear light the full meaning of the prophecy: the Ancient of days (the Most High, אֲנֹכִי, verse 25) is God the Father Almighty, Maker of heaven and earth, and the One coming with the clouds of heaven like unto Son of man is God the Son, the Word made flesh (the Most High, עֲלֵינוּ, verse 25, and also in verses 18, 22, 27). The coming with the clouds of heaven (verse 13) points to his headship of the universe by virtue of his eternal Godhead; and his being given by the Father the kingdom (verse 14), and 'the saints', the loyal citizens of the kingdom, being thenceforth called his (verses 18, 22, 25, 27), to his headship of the Church by virtue of his Incarnation. We may now see that what is meant by 'and then . . . they shall see the Son of man coming with the clouds of heaven' is that 'then', in the day of the Lord indicated, the day of the Son of man (Luke 17. 24 f.), they were to see in the great world-changing events of its history the manifestations of the sovereign, universe-ruling, sway of Christ, the Son of God, Christ the Most High, Christ who is over all, God blessed for ever. It was to be the day of the Son of man in which he was to be revealed (Luke 17. 22-30), and thus in that day the Son of man was revealed. 'The day of Jehovah' in the pre-Messianic age was to be, according to this prophecy, the day of the Son of man in the Messianic age. And as in the former there were many days of Jehovah, so in the latter this particular day is only 'one of the days of the Son of man'.

And as it is the case that 'as often as Jesus, in speaking of himself, uses the words "the Son of man", he means nothing else than "the Son of man" in that prophecy of Daniel, i.e. the Messiah', 7. 13-14, so it is the case that

THE FIRST AND SECOND PROPHETIC PARTS 99

as often as under that designation of himself he speaks of His kingdom, as in Matt. 13. 41; 16. 28, he means nothing else than the kingdom in that same prophecy of Daniel, i.e. the Messianic kingdom. For this in Matt. 16. 28, the parallels in Mark and Luke (p. 93 above) have as equivalent 'the kingdom of God'. 'His declarations respecting the "kingdom of God" and "the kingdom of heaven", are founded upon Dan. 2. 44, both of these expressions, so far as they relate to the Messianic kingdom, being taken from that passage' (Hengstenberg, *ubi supra*). 'These expressions, the kingdom of heaven (and its equivalent, the "kingdom of God") never signify anything else than the kingdom of the Messiah' (Meyer on Matt. 3. 2): he means not only in the Gospels but in the whole New Testament. So Dalman (*The Words of Jesus*, pp. 134-6, 257-8, Eng. trans.) holds that our Lord derived the expression 'the kingdom of God', or 'the idea of the kingdom of God', from the prophecy of Daniel, 2. 44; 7. 14, 27. In the prophecy of Daniel the kingdom to be set up by the God of heaven (2. 44), and to be given to the Son of man (7. 13-14), is, in the Gospel history, the kingdom of heaven, the kingdom of God, the kingdom of the Son of man, the kingdom of which the Son of man is the king, Matt. 25. 31-34; Messiah Prince in the prophecy of Daniel, 9. 25, being in the Gospel history 'the Son of man . . . the King', 'Christ Lord', 'Christ King', and in Acts 2, 'both Lord and Christ'.

§ 2. *The period from the completion of the setting up of the Messianic kingdom to the end of the fourth beast, A. D. 70 to A. D. 324.*

The prophecy in ch. 7, taken along with that in ch. 2,

makes it clear that the development of the kingdom of God through conflict, begun in the pre-Messianic, was to continue in the Messianic age, through successive periods till the state of things described in 7. 27 should be reached. The Messianic kingdom was to be set up in the time of the fourth empire or beast, which was at the appointed hour to come to its end. How long the period should be between the setting up of the Messianic kingdom and the end of the fourth beast was not disclosed. But that period, in which the fourth empire was to be opposed to the Messianic kingdom of God, hold in subjection the Messianic people, i.e. the people of Christ, and Jerusalem, was so described in the subsequent revelations, 9. 24-27, and 11. 36-12. 13, which were given to the prophet, as to enable us, after the event, to know its exact position in history, its beginning, duration, and end. Thus we know (see above on Chs. II and III, and especially on 9. 27 and 12. 6-13) that it began in A.D. 70, and continued on to and ended in A.D. 324, when the fourth beast, the heathen persecuting empire, came to its end and there was no helper to it, the long series of its persecutions, and its holding in subjection the people of Christ, and Jerusalem, being then ended. How it came to its end in its last war against the Messianic kingdom has already been told above, and need not be here repeated. It was the end, predicted in the prophecy, of the fourth empire as 'beast' in the sense of the prophecy. In its end, the last of the 'four great beasts' differed from its three predecessors. Each of them—Babylonian, Medo-Persian, and Grecian—was, in the pre-Messianic age, conquered and made to end by the 'great beast' that superseded it, the first by the second, that by the third, and the third by the fourth. But this last, in the Messianic age, was

conquered and made to end, not by a 'great beast', but by the Messianic kingdom, the kingdom of the Son of man, and superseded, not by a great beast, but by the Christian empire. As Freeman the historian says: 'The long struggle between the Church and the power of heathen Rome came to an end. The Church conquered the empire . . . and from this time the history of the Church and of the empire go together.' No such vast world-revolution as this had been wrought at the end of any of the three previous 'great beasts'. For in this the pierced hands that had been nailed upon the cross, but now swayed the universe, lifted the world out of its ancient course, its gods devoted to the grave in which they now lie, and directed its history into the new channels in which it now flows. The Day in which this was done was, as truly as was that which had ended in A.D. 70, 'one of the days of the Son of man'.

§ 3. *The period of the 'ten kings', from the end of the fourth beast to the rise of the final beast, fourth century to seventh century A.D.*

The Roman world in this period was to be subject not to one 'king', as it had been from Augustus to Diocletian, but to 'ten', i.e. a plurality of 'kings', as indeed it had already begun to be, in the time of Diocletian, before the end of the fourth beast. 'Like Augustus, Diocletian may be considered as the founder of a new empire' (Gibbon). In the circumstances of his time, Diocletian found the one-king rule of the world, established by Augustus, to be unworkable, and introduced the principle of division, thinking that 'the empire, assailed on every side by the Barbarians, required on every side the presence of a great army, and of an emperor', i.e. in the sense of the prophecy,

a 'king'. He first divided it into two, himself having the East and Maximian the West; and then into four parts, each having an emperor who was sovereign in his own jurisdiction. 'He parcelled the supreme power among four persons' (Bryce, *Holy Roman Empire*, p. 8). These, whether two, or four, were the 'ten' kings, i.e. the plurality of kings, while Diocletian reigned; 'ten', here, being a round number denoting a plurality as, for instance, in 1 Sam. 1. 8. After the abdication of Diocletian, the exact number of this plurality varied from time to time: in A.D. 308 it was six. Instead of saying that Diocletian introduced the principle of division, it would perhaps be more correct to say that he gave to that principle, up to his time in embryo in the Roman empire in its system of provincial governors ('kings'), its final development. Under this new system of Imperial government, 'which was afterwards completed by the family of Constantine', according to his deliberate policy, Rome ceased to be the mistress of, or having sovereignty over, the empire, and the Senate of Rome 'was left a venerable but useless monument of antiquity on the Capitoline hill'. This system of division, which gradually dissolved the political union of the Roman world, and 'in the course of a few years occasioned the perpetual separation of the Eastern and Western empires, had worked smoothly in the heathen period only so long as its founder, Diocletian, reigned. His abdication 'was succeeded by eighteen years (A.D. 305-23) of discord and confusion. The empire was afflicted by five civil wars; and the remainder of the time was not so much a state of tranquillity as a suspension of arms between several hostile monarchs (i.e. several 'kings' of the respective parts under them, or 'kingdoms', into which the whole Roman

world had been divided), who, viewing each other with an eye of fear or hatred, strove to increase their respective forces at the expense of their subjects' (Gibbon). In the new period, under Constantine, A.D. 324-37, the Roman world was (as it had been while Diocletian reigned) free from civil war, though he divided it into five parts under as many princes, each with his provinces and armies: for these Caesars or kings were his sons and nephews and revered him as their head: these with Constantine were the 'ten' kings, i.e. the several kings, while Constantine reigned. 'But (reminding us again of what took place after the abdication of Diocletian in the heathen period) no sooner was the great statesman dead than the mutinous discords, that he had kept under by the vigour of his rule, broke loose; the empire underwent a triple division among his sons', his two reigning nephews having been massacred. There followed civil wars, and the flood of barbarians soon began to pour into the Roman world. 'Christianity came too late to save the ancient civilization, but it enabled the Roman world to endure three centuries of utter barbarism, and afterwards to recover a portion of the inheritance of culture that it once seemed to have lost for ever.'

The chaotic ever-changing state of things, and ever-varying number of the ten or plurality of kings during these three centuries, can only be referred to here in the briefest manner. In 365 we find the Roman world divided between Valens in the East and Valentinian in the West, as previously between Diocletian and Maximian. In 378 at Hadrianople Valens was defeated and slain by the Goths, whom fleeing from the Huns he had admitted into the empire as friends and suppliants. From then onwards, inrush into, and the settling in the Roman

world, whether as friends or enemies, of the northern barbarians became more and more the dominating factor in the history of the time. In 395, when Theodosius died, the empire was divided between Honorius in the West and Arcadius in the East. The Roman world having become Christian, the northern invaders for the most part were either Christian before their invasion or became so soon after. 'Presently it became not uncommon for a Gothic or other Teutonic chief to be at once king of his own people and to bear some title as a Roman general or magistrate. In such cases he and his people served the emperors or fought against them, pretty much as they thought good.' Within fifty years from the death of Theodosius 'armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa' (Gibbon, ch. 2). Here is an instance of how these reigns or kingdoms were established: 'The West Goths, under their famous king Alaric, presently revolted, and . . . in 410, took and sacked Rome . . . Alaric died soon after, and the next Gothic king, Athaulf, made a treaty with the empire and passed into Gaul and Spain. German tribes of all kinds were now pressing into Gaul and Spain, and rival emperors were rising and falling. Athaulf went in name as a Roman officer to restore the province of Spain to the empire. In reality this was the beginning of an independent kingdom in Spain and southern Gaul, and the way in which this kingdom began is a good example of the way in which the (Christian) Roman empire, its laws and titles, still exercised a powerful influence on the minds of those who were really its conquerors.'

'It was through the settlements of the Teutonic tribes

within the (Christian) Roman empire that several of the chief nations of modern Europe arose. We may perhaps call the Spanish kingdom of the West-Goths, of which we have already spoken, and which began about 414, the first of the kingdoms of modern Europe, the first which arose out of the breaking up of the Roman empire. . . . The Burgundians settled in the south-eastern part of Gaul, where their name has lived on in several kingdoms and duchies. . . . The Franks took firm root in Gaul under their king Chlodwig or Clovis—afterwards written Ludwig, Louis, and Lewis—who reigned from 481 to 511. . . . The dominions of the Franks now took in part of their old country in Germany and also their conquests in Gaul. . . . It was out of these settlements of the West-Goths, Franks, and Burgundians that all the modern states of Germany, Gaul, and Spain have arisen' (Freeman). The Vandals established in Roman Africa their kingdom or empire under Genseric. Theodoric, king of the Ostrogoths, overthrew Odoacer, the first king of Italy, and established his empire over Italy and adjacent parts. Both these Vandalic and Ostrogothic empires were again overthrown by the generals of Justinian (527–65). But three years after the death of Justinian, Italy was invaded and conquered by the Lombards under their king Alboin, and the empire of the Lombards established. In the fifth and sixth centuries the Angles and Saxons invaded and settled in Roman Britain, forming several kingdoms, the beginnings of modern Britain. 'The Slavonic peoples . . . probably began to filter into the provinces of Illyricum and Thrace as settlers before the invasion of Attila, and in later times, pouring in as formidable invaders, gradually converted these provinces into Slavonic principalities.

which, according to the tide of war, were sometimes dependent on, sometimes independent of, the government of Constantinople. . . . Slavonic nations still dominate the countries between the Adriatic and the Euxine' (Bury, *History of the Later Roman Empire*, ii, pp. 12, 17).

The fourth beast was the fourth king or kingdom ruling over the whole earth. Out of this kingdom ten kings were to arise (note 7), out of this one kingdom several kingdoms were to arise, and instead of its one king there were to be ten, i. e. a plurality of kings. This new system of division, inaugurated by Diocletian, was perpetuated by Constantine. The 'New Rome' of Constantine meant a new Christian empire that had arisen out of the old heathen empire, the beast come to its end. The Old Rome did not rule over this new empire, but, politically degraded and fallen from its former high estate, was ruled over by it. Neither the Eastern or Byzantine empire, nor the Western empire, was the fourth kingdom, the heathen Roman empire, or 'great beast'; each was a part of the Christian Roman empire that had arisen out of it and superseded it. And when the Western empire ended in the fifth century (A. D. 476, the Eastern empire ended in the fifteenth century, A. D. 1453), that was the end, not of the old or heathen Roman empire, but of one of the empires or kingdoms of the Christian Roman empire that had arisen out of it, and put an end to it. Bryce (*Holy Roman Empire*, ch. iii), speaking of 'The Barbarian Invasions', says, 'The Mongol Attila excepted, there is among these terrible hosts no destroyer; the wish of each leader is to maintain the existing order, to spare life, to respect every work of skill and labour, above all to perpetuate the methods of Roman adminis-

tration, and rule the people as the deputy or successor of their (Christian) emperor. Titles conferred by him were the highest honours they knew. . . . Alaric became master-general of the armies of Illyricum. Clovis exulted in the consulship. . . . Sigismund the Burgundian king, created count and Patrician by the emperor Anastasius, professed the deepest gratitude and the firmest faith to the Eastern court which was absolutely powerless to help or to hurt him. . . . A contemporary historian has recorded the remarkable disclosure of his own thoughts and purposes, made by one of the ablest of the barbarian chieftains, Athaulf the Visigoth, the brother-in-law and successor of Alaric: 'It was at first my wish to destroy the Roman name, and erect in its place a Gothic empire, taking to myself the place and the name of Caesar Augustus. But when experience taught me that the untameable barbarism of the Goths would not suffer them to live beneath the sway of law, and that the abolition of the institutions on which the state rested would involve the ruin of the state itself, I chose the glory of renewing and maintaining by Gothic strength the fame of Rome, desiring to go down to posterity as the restorer of that Roman power which it was beyond my power to replace. Wherefore I avoid war and strive for peace.' Thus these kingdoms, ruled by barbarian kings, were parts of the divided empire of Constantine which had the principle of division in it when it arose out of the old heathen empire, of which indeed Constantine himself when he started his career was only one of the ten, i. e. one of the plurality of its kings. They were parts of it just as the Eastern and Western empires, while they lasted, were parts of it. And as it, the whole of which all these, barbarian and non-barbarian, were the

parts, had arisen out of the fourth kingdom, so they in their beginnings had arisen with it out of the same. The Rome, the fame and power of which the barbarian kings sought 'to renew and maintain by Gothic strength' was, not heathen Rome, the old heathen empire, or fourth great beast, but the New Rome, the new Christian empire which had arisen out of it and put an end to it. And accordingly, as above said, these barbarian kings either were or soon became Christian, as, consequently, are the modern European states of which their kingdoms were the beginnings. And the Western empire having ended in the fifth century, we find that these and the Eastern or Byzantine empire with its component states or kingdoms, were the existing ten kings or kingdoms in the earlier half of the seventh century, when another (verse 24) 'arose after them', that was diverse from them, and put down three of them and the new period (note 7) began, which is now to be considered.

§ 4. *The period of the later king that put down three of the ten, taking their place, the final beast, and of the other or remaining seven.*

This is the period symbolized by the expression in verse 25, 'a time, and times, and half a time': see above, note 7. The last of the long series of the wars of Persia with the Eastern empire was waged in A.D. 603-28, with the result that while the latter was victor, both were exhausted. In this war Persia had conquered (A.D. 611-6) Syria, Palestine, Egypt, and Asia Minor; had encamped its forces at Chalcedon within sight of and threatening Constantinople; and Chosroes, the Persian king, had declared that he would 'never give peace to the Emperor

of Rome till he had abjured his crucified God, and embraced the worship of the sun'; 'and the Emperor, incapable of resistance and hopeless of relief, had resolved to transfer his person and government to the more secure residence of Carthage. His ships were already laden with the treasures of the palace, but his flight was arrested by the patriarch, who armed the powers of religion in the defence of his country, led Heraclius to the altar of St. Sophia, and extorted a solemn oath, that he would live and die with the people whom God had entrusted to his care' (Gibbon). Then the tide turned, and Heraclius, A. D. 622-8, completely victorious, defeated the Persians and recovered all the provinces they had taken. Chosroes, utterly ruined, was murdered by his son, and peace was concluded in A. D. 628 between the two exhausted empires. But 'while (says Gibbon) the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief: an ordinary and trifling occurrence, had it not been the prelude of a mighty revolution—one of the most memorable revolutions that have impressed a new and lasting character on the nations of the globe. These robbers were the apostles of Mahomet (died 632); their fanatic valour had emerged from the desert; and in the last eight years of his reign (A. D. 633-41) Heraclius lost to the Arabs the same provinces which he had rescued from the Persians.'

There is this difference between the greater revolution in the fourth century by which the Roman world became Christian, and this mighty revolution in the seventh. That changed the whole world of the prophecy, this only a part of it. That put an end to and superseded the whole heathen

world-supremacy, this put an end to and superseded, not the whole ten kings or kingdoms of the Constantinian Roman world, but only three of the ten, the other seven unconquered by it remaining alongside of it. 'Three', here, like 'ten', is a round number and symbolizes a considerable part of the whole. The new power, at first small, a little horn or power, was to arise after the ten, and be diverse from them, and put down three of them. Just as the Medo-Persian empire was diverse from and hostile to the Chaldean, the Grecian to the Medo-Persian, and the Roman to the Grecian, so the Moslem power was diverse from and hostile to the ten kings of the Constantinian Roman world. But while the Medo-Persian power when it arose put an end to and superseded the whole Chaldean power, the Grecian the whole Medo-Persian, the Old-Roman the whole Grecian, and the New-Roman or Constantinian the whole Old-Roman, the Moslem power when it arose did not put an end to and supersede the whole divided Constantinian New-Roman power, but only a part of it, only, symbolically speaking, three of the ten parts into which it had become divided (note 7). This power, at first a little one, grew great by conquest of these three parts and became a 'beast', that is, an empire opposed to the Messianic kingdom of God, or kingdom of Christ (notes 7 and 9), and holding in subjection the people of God, those in its empire, and Jerusalem (p. 86). As a matter of history known to all, the Moslem power issuing from the Arabian desert, a barbarian horde, this time from the south, with the Koran in the one hand and the sword in the other, made war upon the Christian Roman world and, as above stated, in eight years, A. D. 633-41, conquered and subjugated Mesopotamia, Syria, Palestine, and Egypt, and

became as it were at one bound a great, and, as it has proved, long-lasting empire, opposed to the Messianic kingdom of God, the kingdom of Christ, holding in subjection the people of God, those it subjugated, and Jerusalem, and so being the final beast of the prophecy. This final beast is distinguished in the prophecy from the first four: these are called the 'four great beasts', this is not called 'great' like them: it has never embraced the whole world of the prophecy, but only a considerable part of it, embracing however like them the Holy Land in subjection to it, and Jerusalem. The extent of this part has varied from time to time, from the middle of the seventh century down to the present. But during that long period down to this day the Mohammedan power has never been able to conquer and reduce to subjection to itself more than a part (three of the ten) of the Christian world that had superseded the heathen world of the fourth great beast. The rise or establishment of the Moslem empire did not change the whole world of the prophecy superseding Christianity by Islam: it made only a considerable part, as it were three-tenths of it, Moslem; the rest, the greater part, as it were seven-tenths of it, remained, and is, after the long conflict of over twelve centuries down to the present day, Christian.

As to the religion of this power, see note 9. It is called Islam. To Islam the final beast or hostile world-power owes its existence, and is therefore called the Moslem world-power. The names of the previous four great beasts or hostile world-powers were not originated in this way: the Chaldean or Babylonian world-power was so named as that of Chaldea or Babylon, the Medo-Persian as that of Media and Persia, the Grecian as that of Greece, the Roman as that of Rome; but the

Moslem, not like them as that of a country or a city, but as that of a religion, namely, Islam. It was Islam that put and keeps the sword in the one hand and the Koran in the other of the Moslem world-power. Its fundamental statement is, there is no God but God, and Mohammed is God's apostle. This statement as the polemical negation of Christianity implies the absolute denial that Jesus Christ, the Son of man, is the Son of God, the only Saviour of the world, together with the assertion that while Jesus was one of the series of prophets of God, Mohammed, who lived 600 years after, is 'the seal of the prophets', the last of the series of them, superior to and superseding Jesus and all the rest, so that now no one, Christian, Jewish, or Heathen, can be saved who does not believe this statement, embracing Islam set forth in the Koran as God's final revelation; Mohammed's doctrine, or 'law', and not Christ's, which it supersedes, being the complete and final revelation of God, superseding all previous revelations as those of the Old and New Testaments; and not the Messianic or Christian, but the Mohammedan, being the final age or dispensation. The Moslems say that all the revelations previous to that of the Koran (103 in number) have been lost, except the three given successively through Moses, David, and Jesus, namely, the Pentateuch, the Psalms, and Gospel, which, however, 'have undergone so many alterations and corruptions, that though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and the Christians' (Sale, *Prel. Dis. on the Koran*); thus there remains, in effect, only the final revelation, the Koran given through Mohammed. We may now see what the prophecy means in saying that this power

would speak 'great words', 'words against a side or part of the Most High'; that is (note 9), words against part of the self-revelation of the Most High, in part denying him to be what he had revealed himself to be, contradicting as to that the Most High, and so opposing and exalting itself against God. It denies the Messianic or Christian New Testament revelation of God through Christ his Son, which, as the fulfilment of the Messianic promise of the Old Testament, is the final and crowning part of God's revelation of himself. Without this, God's revelation of himself in the Old Testament through the prophets, e.g. in this prophecy, is incomplete. It is this completing part of God's revelation of himself that the Moslem world-power denies. In doing so it speaks great or blasphemous words, contradicting God, exalting itself against God, opposing and dethroning Christ, seating itself in his seat; making war with and wearing out the people of Christ, to empty the earth of Christianity, filling it with Islam instead as the only true religion of God now in existence; saying that not the Messianic but the Moslem 'times' are those which God has ordained as the final dispensation; that the kingdom of God in the final dispensation is not the Messianic but the Moslem, not that of the New Testament but that of the Koran; and that the 'law' or religion of that divine kingdom of salvation is not that of the New Testament, but that of the Koran.

On this foundation of contradiction and denial the Moslem world-power reared itself against Christendom, warring against, and wearing out the saints of the Most High, that is (note 8) the people of the Messiah, the people of Christ. It could not have proclaimed itself superior to and superseding Christ as it did, had it not

contradicted God, denying Christ to be his Son. The war against and wearing out of the people of Christ was war at once against Christ as 'the Most High', and against Christendom, or his people, for believing in him and worshipping and serving him as such. The words spoken against the Messianic part or side of the revelation of the Most High were to be enforced upon the Messianic or Christian people by war; the Koran by the sword, or by oppressive subjugation. By these means this power 'thought to change the times and the law'. God had revealed and ordained that the Messianic or Christian was to be the crowning and final times, age, or dispensation. It thought to change this by making the Moslem the crowning and final time, age, or dispensation, putting an end to and superseding the Christian. And it thought to change along with this the perfect law of Christ, making its own law, the Moslem law, to supersede the Christian, the law of its Koran to supersede that of the New Testament, Mohammedanism to supersede Christianity, as itself to supersede Christ.

One marked difference between the 'four great beasts' and this final 'beast' is that those were Heathen, this Moslem: they were against the whole (revelation) of God, this against not the whole, but a side or part of (the revelation of) God, and that professedly in obedience to God in such a manner as to falsely pretend that he and not it was responsible for the wiping out of that side or part of his own revelation of himself made through Christ, and for the putting in its stead the pretended new revelation through Mohammed; and for the changing or wiping out of his own New Testament Messianic ordained times or dispensation, and Messianic kingdom with its law, and the putting in their stead the Koranic Moslem

times or dispensation and the Moslem kingdom with its law. It may seem at first sight strange that the prophecy should after this say, 'and they shall be given into his (this world-power's) hand for a time, and times, and half a time'. But it is not otherwise than according to the course of Divine Providence in former times. Just as the Jews in the seventh century B.C., having become corrupt and idolatrous, were 'given into the hand' (2 Chron. 36. 17) of the Chaldeans, for a time; so the Christians in the seventh century A.D. having, as every one knows, become corrupt and idolatrous, were according to the prophecy 'given into the hand' of the Moslems, for a time, and times, and half a time, that is, in this case, for a time the chronological duration of which is known beforehand only to God, by whom, whatever its length may be, it is limited, its end known from the beginning: by whom the grave of this power was prepared for the appointed hour, however distant, while it yet lay in its cradle. As the Assyrian of old, Isa. 10. 5, so in these more recent times the Moslem world-power was to be 'the rod of God's anger', and to continue to do, as did the fourth 'beast' (11. 36), 'until the indignation should be ended': then, because of its 'great words' this final beast should be slain, its body destroyed, and it given to the burning of fire, verse 12; the judgment should sit and its dominion taken away to consume and destroy it to the end, verse 26; the judgment should be given for the saints of the Most High, the Messianic or Christian people (verse 22), the time having come that they should possess the kingdom never again to be dispossessed of it, no succeeding 'beast' ever to arise against them (verse 27). See also Ch. VIII, below.

§ 5. *The period of 'the remnant of the beasts', verse 12.*

For this see notes 3 and 7. As each empire fell, remnants of it remained, though their dominion had been taken away, under the succeeding empire. Thus when the fourth beast or heathen empire came to its end, A.D. 324, we know that pagan remnants of it, heathen people with their ideas and customs, though deprived of dominion, remained in the succeeding Christian empire, a corrupting leaven that by the beginning of the seventh century had prepared the way for Mohammedanism. And it is true that among these remnants were those that were Greek, Persian, and Chaldean, mingled together with the Roman. But not so as it was with the remnants of the fourth beast is it to be with the remnants of the final beast. In the case of the fourth beast, the final beast, the Moslem empire, grew out of the fermentation of the corrupting leaven of its remnants in the succeeding divided empire: in the case of the final beast no succeeding beast or hostile, i. e. anti-Messianic, empire is to arise out of the fermentation of the evil leaven of its remnants, however much these remnants may long and strive for it. Deprived of empire, a prolonging in life is to be given to them only for a certain time ('a season and a time'), and when that time ends, they shall cease to exist and be no more. After the end of that period the whole earth shall be as in verse 27, and without any such remnants of the beasts in it. From then onwards the whole earth shall be one great Christendom devoid of any remnants of the beasts, Heathen or Mohammedan.

CHAPTER V

THE THIRD PROPHETIC PART (CH. 8), AND THE FIRST PORTION OF THE FIFTH (CH. 11. 2-35)

As the prophecy in ch. 2, and that in ch. 7, whose common *terminus a quo* is in the time of the Chaldean empire, referred to the same whole vast extent or duration of historic time ; so the prophecy in ch. 8, and that in 11. 2-35, whose common *terminus a quo* is in the time of the Medo-Persian empire, to one and the same portion of that whole, terminating in the time of the Grecian empire ; chs. 9 and 11. 36-12. 13 having their common *terminus ad quem*, as we have seen, in the succeeding time of the fourth or Roman empire. The date of the prophecy in ch. 8 is the third year of Belshazzar ; of that in ch. 9, the first year of Darius the Mede, made or appointed King of Babylon ; and of that in chs. 10-12 the third year of Cyrus. For the final part, 11. 36-12. 13, of this last, see above, Ch. III. Chs. 8-12 are in Hebrew : the style of these five chapters is clearly marked in ch. 8, so that it is of great importance for the understanding of the language of the succeeding chapters.

§ 1. Ch. 8.

Read verses 9-14 of ch. 8 thus :—

9 'And out of one of them one horn came forth from
smallness, and waxed exceeding great toward the south,
10 and toward the east, and toward the glorious land. And

it waxed great even to the host of heaven, and some of the host and of the stars it cast down to the ground, and
 11 trampled upon them. And even to the prince of the host it magnified itself, and it took away from him the continual burnt offering, and the place of his sanctuary was
 12 cast down. And a host was set against the continual burnt offering in transgression, that it might cast down
 13 truth to the ground, and it did and prospered. Then I heard one holy one speaking; and another holy one said unto that certain one which spake, How long the vision, the continual burnt offering, and the transgression that maketh desolate to be set, and holiness and host to
 14 be trodden under foot? And he said unto me, Unto evenings mornings two thousand and three hundred; then shall holiness be justified.'

NOTES.

1. The ram with the two horns is the Medo-Persian power, verse 20, and 11. 2: the he-goat that destroys the ram is the Grecian power, which becomes divided among, or partitioned into, four kingdoms, verses 21-22, and 11. 3-4.

2. In the latter part of their time, out of one of them one power (verse 23) comes forth from smallness or from being small (verse 8, in 11. 21 it is called despised, 'contemptible', R. V.; in Ps. 119 both words occur, 'I am small and despised') and waxed exceeding great toward the south, and toward the east, and toward the glorious land (the Holy Land). The four horns are four powers: in the later part of the time of their continuance, out of one of these one hostile persecuting power is to arise. The former part of their time, that is, the time of their continuance previous or down to the rise of this persecuting power, is the long period referred to in 11. 3-20. The people of God whom it oppresses are figuratively

called 'the host of heaven', the faithful among them 'the stars', verse 10. 'The Prince of the host' (the Prince of princes, verse 25) is God, verse 11, and 11. 21-35. Having stood up against him, it was to be broken without hand, verse 25. Cf. 2. 34.

3. In verse 12, 'And a host was set against the continual burnt offering in transgression', that is, in wickedness, wickedly: and in or with transgression a host or army was set against the continual burnt offering, God's temple services or worship.

4. In verse 13, 'How long the vision, the continual burnt offering, and the transgression that maketh desolate to be set, and holiness and host to be trodden under foot?' the expression, 'the transgression that maketh desolate to be set' (LXX and Theodotion, 'And the sin of desolation that is set') refers to the expression in the previous verse, 'and a host was set against the continual burnt-offering in transgression'. The parallel expression, in 11. 31, is, 'and they shall set the abomination that maketh desolate'. These three expressions refer to the same thing. The Hebrew verb in each of them is נתן, to 'give', and to 'set' (place, appoint, &c.), and manifestly has the same meaning, 'set', not 'give', in each: it is incorrect to render it as in E. V. 'give' in the first two, and 'set' in the third. 'The abomination that maketh desolate', in the third, imports that 'the transgression that maketh desolate' in the second is heathen or idolatrous, and the meaning of this latter is plain from the first, 'a host (an army, or force of the world-power) was set against the continual burnt offering in transgression, that it might cast down truth to the ground (overthrow and tread under foot the true religion, God's appointed worship), and it did and prospered'. The object of the idolatrous world-power in setting or appointing its army, or military force, against the continual burnt offering was that it should put down or make desolate and forsaken the true religion: and the transgressing world-power as being idolatrous is called 'abomination'. This accordingly is described as 'the transgression that maketh desolate', and, as being idolatrous, 'abomination that maketh desolate'.

In וַיִּשְׁלַךְ, that it might cast down, in order to cast down, to cast down, ו is the final conjunction 'that', Ges. § 155 and cf. § 128. 2. The same mode of speech, the meaning of which is thus fixed, is used subsequently of the succeeding or Roman world-power: see above on 9. 24-27 and 11. 36-12. 13. Thus in 9. 24, 'the transgression' is that of the Roman world-power destroying the city and the temple, making sacrifice and offering to cease, and then, 9. 27 b, by means of abominable forces or army be (continue) making desolate even until end and that decreed should be poured out upon the desolator. In 12. 11 it is said 'the continual burnt offering shall be taken away and abomination (idolatrous army, or military force) that maketh desolate set'. And, as we have seen, what was thus predicted has been exactly fulfilled in the Roman period.

5. In verses 13-14, holiness קֹדֶשׁ, not sanctuary מִקְדָּשׁ, verse 11: these two words have these respective meanings throughout chs. 8-12, and as both in the same context here, verses 11-14, so both in 9. 16-17 and 11. 30-31 קֹדֶשׁ holiness, is of wider signification than מִקְדָּשׁ sanctuary, holy place: it denotes all that is holy, the holy people (verse 24), holy place (as the sanctuary), holy things (as the law, the sacrifices and offerings, sabbaths): see e.g. Jer. 2. 3. Exod. 28. 36, 38, 43. In verse 13, 'and holiness shall be justified', it is used in its widest meaning, including not only the sanctuary, but also all these. This holiness has its root in the holiness of God. It was this holiness that, in his proceedings against the holy people, the sanctuary, and the holy things, the hostile king assailed—11. 28, 30, 'his heart was against the covenant of holiness', he 'had indignation against the covenant of holiness'—and in assailing it he was fighting against God to whom it was due. The hostile world-power's wicked attempt to destroy this holiness was, after it had been carried on for a certain period, to be defeated, and holiness to be justified.

6. Verse 14, evenings and mornings (lit. evening morning), that is days, as we say, of twenty-four hours: cf. verse 26, 'and the vision of the evening and the

morning . . . true'; Gen. 1. 5, 'there was evening and there was morning, one day', and cf. *νυχθήμερον*, 2 Cor. 11. 25. The expression '2,300 evening morning', or days, symbolizes a period the chronological duration of which is not revealed by this designation, and before the event known only to God, just as was the case, as we have seen, with the other symbolical designations of periods in the prophecy, as 'Seventy Weeks', &c., 'And then shall holiness be justified', that is, this period shall last for the time named only, 'and then' . . . (E. V. then shall the sanctuary be cleansed, or 'justified'). The conjunction 'and' is here rendered in A. V. 'then', that is, 'and then'; and so in 9. 27 b, 'and then by means of abominable army he shall be making desolate', &c., cf. 8. 3; 10. 5, 12; 11. 10, 19, 20; 12. 5; in 11. 18 it is rendered in A. V. 'after this'.

7. Verse 25, 'And through his policy he shall cause craft to prosper in his hand': the preposition *δι* is here rightly rendered 'through', in the sense of 'by means of'; and in the following chapter, 9. 27 b, it has been rendered (see above) in the same sense, 'and then by means of abominable forces he shall be making desolate'.

8. Verse 26, 'shut thou up the vision'. For the meaning of this expression, see above on 12. 4, where the same verb is used in the same sense. The prophetic vision was to be carefully recorded and preserved, though it could not be fully understood (verse 27) until the time of its fulfilment, which was not to be for many days to come.

9. The scope of the vision is repeatedly stated and is to be carefully borne in mind. Verse 19, 'the latter part of the indignation', that in the latter time of their kingdom, the latter time of the Grecian or Seleucidan period, which was the beginning time of the Roman period, or 'time of end'. See note on 'time of end', above pp. 64 f. In 11. 36 'the indignation' is that in the Roman period. The heathen power, whether Grecian or Roman, was 'the rod of God's anger', or indignation, as had been of old the Assyrian. God's indignation with his people for

their sins was implied in their subjection to these powers: in the latter time of the former there was a wicked, apostate party among them, who were forsakers of the covenant of holiness, and in alliance with the king whose heart was against the covenant of holiness, 11. 30. After the death of Antiochus, the heathenizing party still continued allying itself with the Seleucidan power against the faithful, and there were troubles 'even to time of end', 'time of end' being as set forth in the note mentioned.

THE PROPHECY FROM THE PRE-FULFILMENT STANDPOINT.

The prophet would understand that the Medo-Persian power being the second of the four great beasts, having overcome and superseded the first, the Chaldean, should be in its turn overcome and superseded by the third, the Grecian; that the Grecian, at first one great undivided world-power, should become divided into or partitioned among four powers or kingdoms; that in their latter time out of one of these a power should arise that should exalt itself against the people of God, casting some of them to the ground and trampling upon them; and against God, causing the continual burnt offering to be taken away, the place or enclosure of his sanctuary to be cast down, setting an idolatrous army against the continual burnt offering in transgression, that it might put down, make desolate and forsaken, the worship of God; that it, thus standing up against God, was in due time to be broken without hand; that all these things in the prophetic vision respecting the continual burnt offering, the transgression that maketh desolate to be set, and holiness and host to be trodden under foot, were to take place in the period symbolically designated 2,300 days; and that then holiness should be justified.

THE PROPHECY FROM THE STANDPOINT OF ITS FULFILMENT.

The Medo-Persian power was overthrown and superseded by the Grecian 334–330 B.C. At first the Grecian world-power under Alexander the Great was one and undivided. But his death, 323 B.C., was followed by various wars and partitions of his empire among his generals, until as the result of the battle of Ipsus, 301 B.C., it became divided into and partitioned among four powers or kingdoms; that of Cassander, Greece and Macedonia; that of Lysimachus, Thrace and the greater part of Asia Minor; that of Seleucus, Syria, Babylon, and on to the Indus; and that of Ptolemy, Egypt. Which one of these it was out of which, in the latter part of their time, the persecuting power was to arise, was not revealed in the prophetic vision: but the one referred to was, as the event has unmistakably shown, the Seleucidan or Syrian; and in like manner the event has shown that the particular Syrian or Seleucidan king referred to as the inaugurator of the policy of persecution was Antiochus Epiphanes, who reigned 175–163 B.C. He was ambitious, given to war, crafty, unscrupulous, profligate. Though, on the death of his brother Seleucus Philopator, he was not the heir to the throne, and without means, yet he managed to ‘obtain the kingdom by flatteries’ (11. 21), and waxed exceeding great. While returning from his Egyptian campaign in 170 B.C., ‘his heart against the covenant of holiness’ (11. 28), he took Jerusalem, made a massacre of the people, spoke very proudly, entered the sanctuary, which he profaned and pillaged, taking away the golden altar and candlestick, the table of shewbread, the veil, the golden ornaments, precious vessels, the gold and silver and hidden treasures. Thus he plunged the land

in mourning. Exactly two years after, in 168 B. C., while returning from another Egyptian campaign which he had been compelled to abandon by the Romans, he having 'indignation against the holy covenant' (11. 30), sent an army into Judea. Jerusalem, entered by treacherous pretences of peace, was treated like a conquered city and pillaged, many houses pulled down or burned, and walls demolished, men slain, and women and children taken captive: and 'her sanctuary was laid waste like a wilderness', and the city 'was made a habitation of strangers'. The citadel of Jerusalem, overlooking the temple, was strongly fortified and garrisoned by the enemy, 'a place to lie in wait against the sanctuary and an evil adversary to Israel'. Antiochus by his edicts now made manifest his determination to utterly abolish by military force the religion of Israel, and to put his heathen religion in place of it. Burnt offerings, and sacrifices, and drink offerings, in the temple, were forbidden, circumcision prohibited, the sabbaths and festival days profaned, the sanctuary and holy people polluted, the books of the law burned, and 'wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment put him to death'. On the fifteenth day of the month Kisleu (Dec.) 168 B. C., they built a heathen altar upon the altar of God in the temple, and on the twenty-fifth, 'they did sacrifice upon the idol altar, which was upon the altar of God'. Idol altars were built in the cities of Judea everywhere, for sacrifices of swine's flesh and unclean beasts. Many were the apostates, and many the martyrs faithful unto death. Then began the famous and eventually successful struggle of the Maccabees for religious liberty. By them the king's armies time and again were defeated, and after the overthrow of

a great army led by the Viceroy Lysias in person in 165 B.C., they purified and repaired the sanctuary from its heathen pollutions and devastations, dedicating it and renewing its sacrifices and services on the twenty-fifth Kislev (Dec.) 165 B.C.; thenceforward this was annually commemorated by the feast of dedication, or renewal, which is mentioned in John 10. 20. And they built up the mount Zion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before; setting a garrison to keep it, and fortifying Bethsura to guard it from hostile approach from the Idumean side (1 Macc. 4. 60-61). The surrounding heathen nations, enraged at this and renewing hostilities, they overcame one after another in their wars with them of 164 B.C. (1 Macc. 5).

Antiochus, having committed to Lysias the guardianship of his young son, the regency of the Western provinces, and the conduct of the Jewish war, had set out, 166 B.C., on an expedition to the Eastern provinces. There, after he had been defeated in an attempt to take a city in Persia in order to plunder its riches, and was retreating 'in great heaviness', he received the crushing tidings of these unlooked for events in Judea. Broken physically and mentally, he fell into the distemper from which, after he had confessed that it had come upon him for desecrating and plundering the temple in Jerusalem, and sending to destroy the inhabitants of Judea without a cause, he died at Tabae in Persia in the 149th year of the Seleucidan era, 164-163 B.C., in the winter. Just previous to his death he had commissioned Philip (who was with him) to crown his young son as his successor, and to be his guardian and regent of the empire superseding Lysias. But the boy was then at Antioch under

the guardianship of Lysias, who, as soon as he knew of the father's death, proclaimed him king Antiochus V Eupator, ignoring Philip, who was still far away in the East.

About this time (1 Macc. 6. 20), the citadel of Jerusalem was giving much trouble, and the Maccabees, after they had successfully fought against their surrounding heathen enemies, Idumeans, Ammonites, &c., since the restoration of the sanctuary, that is, in the year 149 of the Seleucidan era (164-163 B. C.), laid siege to it in the following year A. S. 150 (1 Macc. 6. 20), 163-162 B. C. The besieged sent to the young king, Antiochus Eupator, imploring his help. The king and Lysias hastily came with a thoroughly disciplined army of 100,000 footmen, 20,000 horsemen, and 32 elephants. Having defeated the Maccabees at a place called Bethzacharias, and taken Bethsura, they laid siege to Mount Sion, and seemed about to prevail. But (1 Macc. 7. 55-60) 'at that time Lysias heard say, that Philip, whom Antiochus the king, while he lived, had appointed to bring up his son Antiochus, that he might be king, was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs. Wherefore he sent in all haste, and said to the king, and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege to is strong, and the affairs of the kingdom lie upon us: now therefore let us be friends with these men, and make peace with them, and with all their nation; and covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we have abolished their laws. So the king and the princes were content: wherefore he sent unto them

to make peace; and they accepted thereof.' In the Syrian civil war that followed Philip was defeated at Antioch. Next year, A. S. 151, 162-161 B. C., Demetrius, the rightful heir, having ascended the throne (which had been usurped by his uncle Antiochus in 175), and caused Antiochus Eupator with Lysias to be slain, sent Bacchides with an army to install Alcimus as high priest; and, on Judas and his party driving out Alcimus, sent Nicanor with an army against Judas. Nicanor was defeated and slain on the 13th Adar of the same year, that is, in March 161 B. C. Thenceforward a yearly festival on the 13th Adar commemorated this victory. Judas then entered into an alliance with the Romans. Next year, 161-160 B. C., Demetrius again sent Bacchides with an army to avenge the defeat of Nicanor and reinstate Alcimus, and Judas was defeated and slain. He was succeeded by his brother Jonathan, with whom, after the death of Alcimus, 160 B. C., Bacchides eventually made peace, 158 B. C., and left the country. That was by no means the end of the trouble: but it is not necessary for our purpose to trace its further history. Suffice it to say that after the treaty made by Lysias and Eupator, it never again assumed the same acute form as before that event; and that the Maccabees finally secured the religious liberty for which they had so heroically fought. It was not till 142 B. C. that Simon, the surviving brother of Judas, conquered and utterly demolished the strongly fortified citadel of Jerusalem, which had been held, from 168 B. C. till then, by the enemy. Thus some time after the death of Antiochus Epiphanes 'holiness was justified'. When exactly, i. e. in what particular year, whether in 142 B. C. or in some other year, after his death, this, in the sense of the prophecy, took place, we

do not know. But this in no way lessens the certainty that it did take place as predicted, or that some time after the death of Antiochus, 'holiness was justified', the period symbolized by the expression '2,300 evening morning' having come to its close.

Note. We have in the First Book of Maccabees the authentic history of the period of the troubles inaugurated by, and continued after the death of, Antiochus Epiphanes, with its events in the order in which they occurred. It gives the dates of these events in years of the Seleucidan era reckoned from the first year of that era, 312 B. C., as beginning with the first Nisan (April), and not with the first Tisri (October); for the proof that its years begin in April and not in October, see the conclusive statement of Ideler quoted by Browne, *Ordo Saeculorum*, p. 489. Thus in ch. 1. 20-28 (cf. Dan. 11. 28, and Driver's note) the 143rd year, i.e. April 170—April 169 B. C., is given as that in which Antiochus on returning from his campaign (in 170) in Egypt, 'after he had smitten Egypt', took Jerusalem, massacred many of the people, and profaned and plundered the temple. This is the beginning of the period of his oppression. And that, though the month is not named, it must have been in autumn 170 B. C., is confirmed by what is stated in ch. 1. 29 ff. (cf. Dan. 11. 29-31) of his sending his army exactly two complete years after, and so in the 145th year, that is, April 168—April 167 B. C., for that must have been in autumn. In 168 B. C. he was compelled by the Romans to break off his campaign of that year in Egypt, and leave that country. 'Both Livy (xlv. 10) and Polybius (xxix. 11. Legat. 92) show that Popillius did not proceed to Egypt till after the battle of Pydna; and as that battle was on the 23rd of June, his interview with

Antiochus must be placed in July or August; and Antiochus would reach Palestine in the autumn' (Clinton, *Fasti Hellenici*, iii. 323). It fully harmonizes with this that the events recorded in ch. 1. 29-53 as occurring from the entrance of the army into Jerusalem to the building of the idol altar upon the altar of God on the 15th Kisleu (December), 168, requires this length of time (autumn to December). Thus the beginning of the period of the oppression by Antiochus was in the autumn of 170 B. C., and the death of Antiochus was, ch. 6. 16, in the 149th year, i. e. April 164-April 163 B. C. Here again the month is not stated, but the events recorded as preceding and following his death give information as to the part of the year in which it took place sufficient for all practical purposes. Thus, after the dedication of the new altar, 25th Kisleu, 165, the following year, 164, was spent in fortifying mount Sion and Bethsura, and in wars with the frontier nations, which are recorded in ch. 5. 1-68. Then after the account of the last of these it is said, ch. 6. 1 f., that 'about this time' Antiochus was in Persia retreating from a city where he had been defeated, and that when, on the top of this trouble, he heard of the Maccabean successes in Judea, he fell into a distemper and, after having suffered 'many days', and appointed Philip to supersede Lysias, died in the 149th year, verse 16. The next verse tells that Lysias at Antioch, when he knew of his death, which would be about a month after, set up his son Antiochus Eupator, a child of nine years old, to reign in his stead. Then it is said in the following verse, that 'about this time' the enemy in the citadel of Jerusalem were giving much trouble, whereupon (verses 19, 20) the Maccabees besieged them in the 150th year, April 163-April 162 B. C.; that is, as the context indi-

cates, in the beginning of that year, April 163 B. C. Then (verses 21-27) some of the besieged got out and made a fervent appeal to Eupator for help. Immediately (say beginning of May) with a large army he with Lysias went to Judea, took Bethsura, and laid siege to Mount Sion, verses 28-54. While this siege was proceeding (say June) word came that Philip, whom Epiphanes had appointed before his death to supersede Lysias, 'was returned out of Persia and Media, and the king's host also that went with him, and sought to take unto him the ruling of affairs', and had made himself master of Antioch (which he had reached, say, in beginning of June). Thereupon the peace guaranteeing religious freedom to the Jews by Lysias and Eupator, who were shortly after put to death, was made, and the army at once set out for Antioch and conquered Philip, verses 55-63. Philip, commissioned as he was, would naturally shortly after the death of Epiphanes conduct the army as soon as possible to Antioch. Allowing the necessary time for the preparation and the long march after winter from Persia to Antioch, it may reasonably be held that the death of the king took place about the beginning of the year 163 B. C. Then followed the accession of Eupator in February-March, the opening of the siege of the citadel of Jerusalem in the beginning of April, and the siege of Mount Sion for the relief of those in the citadel in June.

§ 2. Ch. 11. 2-35.

The date of the whole prophecy in 11. 2-12. 13 is the third year of Cyrus King of Persia, 10. 1. This first part of it bears the same relation to that in ch. 8 as the second part, 11. 36-12. 13, does to that in ch. 9. It begins (verses 2-4, as to which see 8. 3-8, 20-22), as that in

ch. 8, with the overthrow of the Medo-Persian Empire by the Grecian, and the division of the latter into four kingdoms or powers: verses 5-20 refer to the varying relations of two of these powers to each other and to the Holy Land, in the interval between that division into kingdoms and the rise of the wicked persecuting king out of one of them, whom we now know to be the Seleucidan or Syrian king, Antiochus Epiphanes. This interval, as being the former time of their kingdom, is implied in the words 'in the latter time of their kingdom', 8. 23. 'The south' (8. 9), towards which this king waxed exceeding great, is Egypt, 11. 8. These two powers are here called respectively the king of the north and the king of the south, the latter known to us as the Ptolemaic or Egyptian, and the former as the Seleucidan or Syrian. The wars of these two Hellenic kingdoms grievously affected the people of the Holy Land, which not only lay between them, but was claimed by both, and always subject to either the one or the other of them, as the course of these wars determined. Verses 21-35 refer to the time inaugurated by the wicked persecuting king of ch. 8, but, here, to it as following the interval (from the division down to 175 B. C.) to which the previous verses, 5-20, refer.

The interval, from the division of Alexander's empire, after his death in 323, to 175 B. C., verses 5-20. The prophet would know that these verses refer to this interval, which had not been expressly mentioned in ch. 8; and that, of the two kingdoms in conflict with each other, the one should be Egypt, the southern, and the other that out of which the persecuting king, of ch. 8 and verses 21-35, was to arise, the northern, that is north of Egypt and the Holy Land.

132 THE REVELATION IN THE OLD TESTAMENT

The prophecy predicts, verse 5, that the northern kingdom should become stronger than the Egyptian; verses 6-8, that after that an agreement between the two, with a matrimonial alliance, should be made (fulfilled in time of Ptolemy II, 285-247 B.C.); that after that the southern power should make war upon and prevail over the northern for a time (fulfilled in time of Ptolemy III, 247-222 B.C.); that after that, 10-17, the northern power should make war upon the southern with varying success, and ultimately, some of the Jewish people helping, prevail over it, and obtain possession of the Holy Land, and make an arrangement including a matrimonial alliance with the southern power; that after this, 18-20, the northern power should turn its face to the isles or coastlands of the West (Mediterranean), and, after some success, suffer a great reverse and be reduced to extremities politically and financially. This brings us to the time of Antiochus Epiphanes when, after the defeat of his father, Antiochus the Great (who reigned 223-187 B.C.), at Magnesia by the Romans, 190 B.C., 'the vast dominion of the Seleucidan kings had shrunk up into a mere kingdom of Syria'. The Roman power now overshadowed the world: it was 'in the latter time' of the successors of Alexander that Antiochus Epiphanes, after he had been fourteen years a hostage in Rome in consequence of his father's defeat, arose and reigned, 175-163 B.C., after the death (verse 20) of his brother Seleucus Philopator, who reigned 187-175 B.C. (verses 10-20, fulfilled in the time of Antiochus the Great, and his son, Seleucus Philopator).

Antiochus Epiphanes, 175-163 B.C. and after, verses 21-35. These verses, as referring to the same time as 8. 9-14, and already partly explained, need not here detain us long. Verses 21-24, parallel to 8. 9, give

a general statement of the character and whole career of Antiochus; and show how he waxed exceeding great toward the south, &c. Verse 22, A.V. margin, 'the prince of his covenant', literally, 'a prince of covenant', i. e. a prince with whom he had entered into covenant or league: he was among other things an unscrupulous and deceitful ally, verse 23. Verses 25-28 have their fulfilment in his invasion, in 170, of Egypt, whose king Ptolemy Philometer, a boy of fifteen, was his nephew. He defeated the Egyptian forces and gained possession of the country and of the young king. He craftily pretended while entertaining him to be the disinterested friend of the latter, who out of fear pretended to believe in his professed friendliness: the peace founded on these insincerities could not prosper, or be the final end of the war: that end was yet to be at the time appointed, verse 27. Verse 28: on his return from Egypt, his heart against the holy covenant, he took Jerusalem, massacred many of the inhabitants, and profaned and plundered the temple in the autumn of this year, 170, as already explained. Verses 29-30, Antiochus again invaded Egypt in 168, but not with his former success, for, when he had victoriously advanced to about four miles from Alexandria, he was met by Popillius with the other legates of the Roman Senate (to which Egypt had appealed for protection), who ordered him with his army to quit the country, which he did reluctantly and much downcast, not daring to disobey the Senate. The ships of Kittim (islands and coastlands of the Mediterranean) that came against him, were the ships that brought the representatives of the Roman power to Egypt. He returned from Egypt, this time, having 'indignation against the holy covenant', to which he gave full play. He had intelligence with the apostate

or heathenizing Jews, of whom there were many, securing their aid in his endeavour to extirpate by force the religion of Israel. Verse 31: military forces 'at his instance' (by his order) entered and sacked Jerusalem in the autumn of 168, massacred men, and enslaved women and children, polluted the sanctuary, and took away the continual burnt offering (8. 11, see *ante*), built an idol altar upon the altar of God in December, and (8. 12-13, see *ante*) 'set the abomination that maketh desolate'. Verses 32-35: in carrying on his endeavour to extirpate 'the covenant of holiness', he not only used military force, but also corrupted and won over to his side the apostate Jews 'by flatteries'. The apostate Hellenizing Jews were at this time very numerous, and the faithful among the people had not only to contend with the king and his heathen forces, but with these their own heathenizing countrymen associated with him (see First Book of Maccabees). The faithful found able leaders in Mattathias, and Judas Maccabeus and his other sons. The Maccabees were strong and did valiantly. Many were the sufferers and martyrs among those faithful to God: during this period the nation was being purified by fire, the fine gold separated in the furnace from the abundant dross. After the re-establishment of religious liberty, the purifying process continued, as the history shows, 'even unto time of end' (verse 35). See for what this expression means the note, page 64 f. above, on 'time of end'. As is stated in the note, we do not know the exact day or year of the beginning of this 'time of end', or of the completed supersession of the Hellenic by the Roman power: according to Freeman (quoted above) it was in 63 B. C. It suffices here to say that it was some time between 163 B. C. and 63 B. C. By that time ('time of end') the

Roman power had established its world-supremacy, had conquered and superseded the Grecian, as that had superseded the Medo-Persian, and that again the Chaldean; and it is therefore the Roman world-power that the prophecy refers to (as has been shown in Ch. III above) in what follows verse 35, i.e. in 11. 36—12. 13. As in the previous cases of Persia and Greece, the attainment of the world-supremacy by the Romans made a new political world, changed the map of the world: of this new world the Romans were the masters, the Roman power 'the king', verse 36. And Rome being to the north of Greece, &c., it is, in reference to these, the northern power or 'king', verse 40, of this new world.

CONCLUDING OBSERVATIONS

THE PROPHECY IN DANIEL AS ONE WHOLE

WE have now gone over the five prophetic parts of the prophecy in Daniel. These five parts or revelations, though given at five different successive times in the lifetime of the prophet, nevertheless are so related to each other as to constitute one great prophecy or revelation which we call The Prophecy in Daniel. The five, in the order in which they are given, with their dates, are:—

PART	DATE.	PROPHET'S AGE.
I. in Dan. ii. . .	603 B. C. (Nebuchadnezzar).	(about) 21.
II. in Dan. vii. . .	First year of Belshazzar. Between 555 and 538 B. C.	between 69 & 86.
III. in Dan. viii. . .	Third year of Belshazzar. Between 552 and 538 B. C.	between 72 & 86.
IV. in Dan. ix. . .	538-537 B. C. (Darius).	(about) 86.
V. in Dan. xi. 2—xii.	Nisan, 535 B. C. (Cyrus)	(about) 89.

Daniel's age is given on the reasonable supposition that he was about eighteen when carried into captivity to Babylon.

The first revelation was given to Daniel in answer to prayer. The general sense of this revelation was too plain to be mistaken. But it left much unrevealed as to the course of the development through conflict of the cause of God from the given starting-point in the time of the Chaldean Empire on through successive times to the far-distant goal. There was in it nothing, for instance, to show how long or how short a time was to elapse between the setting up, in the time of the fourth world-empire, by the God of heaven, of the Messianic

kingdom, and its full development and world-filling prevalence.

And so, after pondering the matter and seeking further light during the long interval since it had been given, at last when a great world-change was visibly impending and the first world-empire soon to pass away and be superseded by its successor, the second revelation was given to him. In this it was made clear that the time referred to was to be long, not short; that the final triumph of the Messianic kingdom, the goal of the prophecy, was not to be at the end of the fourth world-empire, but that after its end there was to be the period of the 'ten kings', after that the period of the final 'beast' and the seven remaining kings, and after that the period of 'the remnants of the beasts', before the goal should be reached. It added much to the first revelation as to the course of things from the end of the fourth beast to the goal of the prophecy, and something as to the setting up of the Messianic kingdom under its king, the Messiah, but left still hidden from the prophet all particulars as to the course of things in the time of the second and third world-empires.

And so, shortly after, the third revelation was given to him, making it clear that the second or Medo-Persian world-empire was to be succeeded by the Javanic or Grecian; that in the latter part of the time of the Grecian there was to be great trouble in which the revealed religion should be assailed with a view to its corruption or extirpation, and the outcome of which should be that the revealed religion should be justified or vindicated.

In the year in which the Medo-Persian world-empire succeeded the Chaldean, the prophet, knowing that the time of the promised return of the captivity and restora-

tion of Jerusalem with its temple was at hand, and burdened with a sense of the sins of his people, prayed earnestly for forgiveness and the fulfilment of the promise for the sake of God's cause. In answer there was given to him the fourth revelation, declaring that, even while he was praying, the word had gone forth for the fulfilment of the promise of restoration, and making known that Jerusalem restored with its temple should continue to the time of the fourth world-empire—the interruption predicted (in the third revelation) of the temple services in the latter time of the previous Grecian period was to be only temporary—and that then, after Messiah had been cut off, the fourth world-power should destroy the city and the temple, making sacrifice and offering to cease for ever, this being at the full end of the pre-Messianic age, and completion of the setting up by the God of heaven of the Messianic kingdom, the kingdom of the Son of man coming with the clouds of heaven fully established in the earth: and that, after the Seventy Weeks' period in which these things had been accomplished the world-power should go on oppressing and persecuting the people of the Messianic kingdom from the beginning of the fully inaugurated Messianic age onwards until the decreed end should be poured upon it, that oppressing power.

The third and fourth revelations as to the second, third, and fourth empires did not disclose whether the duration was to be long or short from the beginning of the second world-empire to the end of the fourth with its oppressions or persecutions, a matter of the deepest interest to the prophet. And so, the fifth revelation was given to him, making clearly known that (10. 1) 'the time appointed was long' (A.V.), 'a great warfare'

(R. V.), 'a long warfare' many calamities to be endured (Ges.). The long period of the second empire (11. 2) was to be followed by that of the third ; and the long period of the third empire (11. 3-35) by that of the fourth (11. 36-12. 13). The fourth empire, after making sacrifice and offering to cease, was to go on oppressing and persecuting the people of the Messianic kingdom, the setting up of which was then (at that cessation) completed, 'for a time, times, and an half'; then the decreed end should be poured out upon it, and the process of putting an end to the fourth great beast and its desolating ravages be completed shortly after (12. 7-13).

It is proper to observe here, that in this great revelation there is, as we have seen, Chs. II-V, nothing unintelligible, nothing incorrect, nothing contrary to the position that it is what it gives itself out to be ; and that the attribution to it, by whatever school (Ch. I), of what is unintelligible, or incorrect, or contrary to that position, is founded on nothing but misinterpretation.

PART II

THE COMPLETING REVELATION IN THE NEW TESTAMENT

CHAPTER VI

THE GOSPELS

HITHERTO in interpreting the prophecy in Daniel we have necessarily had to look forward to the history in the New Testament, to which that prophecy refers; now in interpreting the New Testament in so far as relevant to the present work we have to look back to the prophecy in Daniel, for (1) certain terms or expressions essential to New Testament Christianity, and (2) for the foundation (implying the plan) upon which the wondrous palace of New Testament prophecy is built.

1. It is thus, for instance, with the expressions 'Son of man'; 'his kingdom', the kingdom of God, of heaven, &c.; 'eternal life'; the Christ, i. e. the Messiah. For 'as often as Jesus, in speaking of himself, uses the words "the Son of man", he means nothing else than "the Son of man" in that prophecy of Daniel, i. e. the Messiah'; as often as he, or the New Testament, speaks of 'his kingdom', it is the kingdom in that prophecy of Daniel that is meant; and as often as he, or the New Testament, speaks of 'eternal life', it is the eternal life in the prophecy of Daniel (12. 2) that is meant; and as often as he, or the New Testament,

speaks of Him as Christ (Messiah), it is the Christ (Messiah) in that prophecy of Daniel that is meant: see above. 'Χριστός occurs repeatedly in the Old Testament . . . but not specifically of the Expected One unless at Dan. 9. 25, 26' (Stanton, *The Jewish and the Christian Messiah*, pp. 116 f.). The same writer says, Art. 'Messiah', in Hastings' *Dict. of the Bible*, 'At Dan. 9. 24-26 we possibly have the word used in that which has come to be its distinctive sense. If so, it is the earliest instance of this'. In *The Book of Daniel from the Christian Standpoint*, by John Kennedy, M.A., B.D., Hon. Professor New College, London, 1898, it is rightly said by the author, p. 97, that 'the term Messiah, as the distinctive designation of the long-expected Saviour of the world, is found only in the Book of Daniel' (9. 25, 26). This term, in its Greek rendering Christ, sanctioned or used by our Lord of himself (Matt. 16. 16, 17; Mark 14. 61, 62; Luke 24. 26, 46), but generally used of him by others, pervades the New Testament. Twice it is given with its Greek rendering, John 1. 41; 4. 25, and cf. 29, 42.

2. And it is thus with New Testament prophecy: 'the Son of man' (Dan. 7. 13) is the Christ (Dan. 9. 26): see e. g. Matt. 16. 13-17, and parallels. In our Lord's prophecy of his death, he speaks of himself as 'the Son of man' (Mark 8. 31; 9. 30, 31; 10. 33, 34, and the parallels in Matt. and Luke; John 3. 13-15; 12. 32-36; on 12. 34, see Heb. 2. 6 (Lünemann and Meyer *in loc.*): after his death, he said to his disciples of himself, 'Behoved it not the Christ to suffer these things and to enter into his glory?' (Luke 24. 26). His death, which he predicted, was that in Dan. 9. 26; this is particularly plain in Luke 17. 25, where (verses 22-37), as in Daniel,

his death is predicted as to be followed by the destruction of Jerusalem 'in the day that the Son of man *shall be revealed*', that is, the day the Son of man *shall come* on the clouds of heaven with power and great glory, before that generation should have passed away (Matt. 24. 30, 34, see below); that is, *the being revealed*, or *coming*, of 'Christ Prince' in the seventieth week (Dan. 9. 25), A. D. 62-70, before the generation that listened to his voice and witnessed his death passed away, when he was manifested as Prince as well as Christ, 'both Lord and Christ' (Acts 2. 36), 'Christ Lord' (Luke 2. 11), 'Christ king' (Luke 23. 2). (Note, the Hebrew word מֶלֶךְ (Dan. 9. 25, 26) might be rendered ruler, king, prince, Lord; in verse 25 rendered 'prince', it designates Christ, in verse 26 the Roman emperor; in Luke's Gospel and Acts, and often elsewhere in the New Testament, rendered 'Lord', it designates Christ, and the same word κύριος, 'Lord', was a common designation of the Roman emperor. Dalman (*Words, &c.*, p. 330 f.), without reference to our present subject, says, 'In general, however, it was merely κύριος or else θεός that was prefixed to the name of the emperor. In the Acts (25. 26), Festus speaks of Nero as ὁ κύριος. When the Christians called Jesus ὁ κύριος they will have meant that he is the true "divine Lord", in opposition to the "God and Lord" on the imperial throne of Rome. Luke's frequent use of ὁ κύριος is certainly intended in this sense. The phrase χριστὸς κύριος used in his Gospel, 2. 11 (cf. Acts 2. 36), defines the term χριστός in this sense for the reader'. The opposition Dalman here points out as in the New Testament between the 'Lord' on the imperial throne of Rome, and the 'Lord' who is Christ, is that clearly set forth in the prophecy of Daniel, 9. 25, 26: see above.)

And as with our Lord's prophecy of his death, so it is, as we shall see, with his prophecy of his coming at the destruction of Jerusalem and full establishment of his kingdom thereupon ; with the apostle Paul's prophecy in 2 Thess. 2 ; and with the great prophecy in the Revelation of John.

MATT. 16. 27, 28.

27 For the Son of man shall come in the glory of his Father with his angels ; and then shall he render unto every man according to 28 his deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom

MARK 8. 38—9. 1.

38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. 9. 1 And he said unto them, Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power.

LUKE 9. 26, 27.

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels. 27 But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

Our Lord after the disciples had declared that he, the Son of man, was the Christ, the Son of the living God, had just predicted, Matt. 16. 21, his death and resurrection. Here, in Matt. verse 27 and parallels, he predicts his coming at the last judgment, that is, his final coming as the Judge of mankind at the Resurrection in the Last Day, the consummation of the Messianic kingdom ; and, in verse 28 and parallels, his coming, previous to this, and pledge or proof of the certainty of this, at the completion of the setting up of his kingdom or full historical inauguration of the Messianic age at the destruc-

tion of Jerusalem, closing or winding up the Jewish age. Nothing is said indicating the time or date of his final coming, either here or in any other part of the Scriptures of the Old and New Testament, though many things are revealed as to occur before it. But we are left in no doubt, here and in the New Testament generally, as to the certainty of it: see Matt. 25. 31-46; John 5. 28, 29; 6. 39, 40, 54; 12. 48; 1 Thess. 4. 13-18; 1 Cor. 15. 23-26, 50-58; 1 John 2. 28. (In the last three passages our Lord's final coming is called his *parousia*.)

Matthew verse 28, with the parallels, as Alford says, refers to 'the destruction of Jerusalem and the full manifestation of the kingdom of Christ by the annihilation of the Jewish polity'. Mansel (*Speaker's Com.*) after stating that verse 27 refers to Christ's coming at the last judgment, says on verse 28, 'Our Lord does not say coming to judgment, but coming in his kingdom. The last judgment is not the commencement but the termination of that mediatorial kingdom of Christ, which he has as the Son of man, and in which he is the Head of the Church, and the ruler over quick and dead. . . . The mention of the last judgment (in verse 27) suggests that of the kingdom of which that judgment is the consummation; and our Lord proceeds to declare that some of those then present should live to see the foundation of a Church which should acknowledge him as its King and over which he would reign till the end of the world. The above seems the natural meaning of the kingdom of the Son of man. But when we compare ch. 24. 34 and John 21. 22 it is hardly possible to exclude the implied reference to the coming of Christ in judgment at the destruction of Jerusalem. This event may indeed in one sense be regarded as the commencement of that

kingdom of which the last judgment is the completion: for the utter destruction of the Jewish temple and nation proclaimed through all the world that no other Messiah could be expected than he who had already come.' Plummer on the parallel verse in Luke 9. 27 (*International Critical Commentary*), in like manner referring it to the destruction of Jerusalem, says, 'The destruction of Jerusalem, witnessed by John and perhaps a few others of those present, swept away the remains of the Old Dispensation, and left the Gospel in possession of the field. Only so far as the destruction of Jerusalem was a type of the end of the world is there a reference to the *παρουσία*. . . . Moreover, the not tasting death until they see . . . implies that the *τινές* will experience death after seeing the *βασ. τ. Θεοῦ*, which would not be true of those who live to see the *παρουσία*, 1 Cor. 15. 51.'

Mansel refers to John 21. 22. On this verse Trench (*Notes on the Miracles*, p. 509 f.) says, 'We shall best interpret it by the help, and in the light, of Matt. 16. 28 ; 10. 23 ("Verily I say unto you, ye shall not have gone through the cities of Israel, till the Son of man be come"). The beloved disciple should "tarry": he only among the Twelve, according to that other and earlier announcement of his Lord, should not taste of death, till he had seen "the Son of man coming in his kingdom". That tremendous shaking not of the earth only, but also of the heaven, that passing away of the old Jewish economy with a great noise, to make room for a new heaven and a new earth (Heb. 12. 26, 27), he should overlive, and see the Son of man, invisibly, yet most truly, coming to execute judgment on his foes (Matt. 24. 34). He only of the Twelve should survive the destruction of Jerusalem, that catastrophe, the mightiest, the most significant, the

most dreadful, and at the same time, as making room for the Church of the living God, the most blessed, which the world has seen ; and "tarry" far on into the glorious age which should succeed.'

In verse 27 our Lord declares his coming at the last judgment, the consummation of his kingdom ; and then in verse 28, as the type and proof of this, his coming for the full inauguration, or completion of the setting up of his kingdom, at the destruction of Jerusalem. His statement that this last-named coming was to be before some of those present had experienced death, or, as in Matt. 24. 34 and parallels, before that generation had passed away, indicates that his final coming was to be at some unspecified time in the remoter future. The course with all its stages of the development of his kingdom, from that full commencement to that final consummation, lies between these two comings, connecting them the one with the other, so that the first is the 'type', 'earnest', 'pledge', 'proof' (all these words have been used) of the final. The taking place of this first coming was to be, in the nearer future, the type, the earnest, the pledge, the manifest proof of the certainty of the taking place of this final coming, however far distant in the remoter future it might be : for the completed setting up of the Messianic kingdom would, in the nature of things, involve or imply with absolute certainty its future consummation. Nothing is said here as to the length of time that was to elapse between these two comings of the Son of man. The words, 'he Son of man', verse 27, and 'the Son of man coming in his kingdom', verse 28, refer of course to the prophecy in Daniel. There we learn that 'the Son of man coming in his kingdom' means the Son of man coming with the clouds of heaven for the completion of

the setting up of the Messianic kingdom given him by the Ancient of days, Dan. 7. 13, 14 (see above, Ch. IV); and that this coming for the full historical setting up of his kingdom in the earth was to take place in the seventieth week at the destruction of Jerusalem, Dan. 9. 24-27, that week being as we now know, after the event, A.D. 62-70 (see above, Ch. II). Dan. 9. 25 points to the coming in that seventieth week of 'Messiah Prince', but 'Messiah Prince' is 'the Son of man in his kingdom'. For as the coming of the kingdom, Mark 9. 1, Luke 9. 27, implies the coming of the Son of man (Matt. verse 28) its king, so that of Messiah Prince (Dan. 9. 25) implies the coming of the Messianic kingdom of which the Son of man (Dan. 7. 13, 14) is the Prince.

In what here follows it is of this, his coming to complete the setting up of the Messianic kingdom, the full historical inauguration of the new and final dispensation, at the destruction of Jerusalem, the terrible end of the old, then existing, economy, in the seventieth week, that our Lord speaks. On being asked by the Pharisees, when the kingdom of God should come, he told them that the kingdom of God was not to come with observation, so that men should say, Lo, here! or, There! The kingdom of God was already among them, and they saw it not. It was to come (that is, to be fully set up), as he said to the disciples, in one of the days of the Son of man, in the day that the Son of man was to be revealed, or to come: that longed for day of deliverance to his oppressed disciples would be a day of doom to his enemies: it would be as the day of Noah's flood, and the day of Sodom, but first must he, the Son of man, suffer many things and be rejected of that generation (Luke 17. 20 ff.). The time of oppression was to come when the disciples

would desire to see a day of the Lord, one of the days of the Son of man, and should not see it, but they were always to pray and not to faint, crying unto God without ceasing, and having faith that he would avenge or vindicate them speedily. 'Howbeit when the Son of man cometh', when he should come, or be revealed, in that day of vindication, after the trying delay, should he find faith on the earth? (Luke 18. 1 ff.). That day was to be a day of destruction to the city and the temple, of war to the end, that decreed of desolations, sacrifice and offering being made to cease, a great and terrible day of the Lord. The wicked husbandmen to whom God's vineyard had been let out, who had beat, killed, and stoned the servants he sent to them to receive his fruits, and 'cut off' his Son 'that there should not be to him' the vineyard; these miserable men were to be miserably destroyed on that day, at the destruction of Jerusalem and the old economy, when the Lord of the vineyard, the Son of man whom they had cut off, should 'come' in his kingdom. The kingdom of God was to be taken from them, and given to a nation bringing forth the fruits thereof, given to the new Messianic people (Matt. 21. 33 ff.). In the parable of the marriage feast of the king's son, the Messiah is the bridegroom whose marriage represents the completion of the setting up of the Messianic kingdom. Those who when bidden to the marriage feast not only should despise the invitation, but some of them actually lay hold of the servants sent with the invitation, shamefully entreating them, and killing them; these murderers, the king being wroth, would send his armies and destroy, burning their city. And then, the wedding being ready, he would send forth his servants with the invitation far and wide through the world (cf. 24. 31), and the wedding

would be filled with guests (Matt. 22. 1 ff.). In the parable of the pounds, which our Lord spake unto them because he was nigh to Jerusalem and because they supposed that the kingdom of God was immediately to appear, the Messiah is represented by the nobleman who was going to a far country to receive a kingdom, and to return ; his citizens who hated him, and declared that they would not have him as the Messiah to reign over them, are the hostile Jewish people ; and when he should come back again, having received the kingdom, he would reward his faithful servants, and order that these his enemies, who would not have him to reign over them, should be brought before him and slain (Luke 19. 11 ff.). When going forward towards Jerusalem, as he was drawing nigh, even at the Mount of Olives, hailed by the multitude of the disciples as the Messiah and asked by the Pharisees to rebuke them for doing so, 'when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace ! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee ; and they shall not leave in thee one stone upon another (cf. 21. 6) ; because thou knewest not the time of thy visitation' (Luke 19. 41-44).

These words were spoken about five days before his crucifixion. About two days later, our Lord after the terrible denouncement, seven times, of woe unto the Scribes and Pharisees, hypocrites, added, 'Verily I say unto you, All these things shall come upon this generation'. And then, 'O Jerusalem, Jerusalem,

which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate (cf. Matt. 24. 15; Luke 21. 20). For I say unto you, Ye shall not see me henceforth (cf. 26. 64), till ye shall say, Blessed is he that cometh in the name of the Lord' (Matt. 23. 36-39). Then follows in the evening his prophecy, on the Mount of Olives, of the destruction of Jerusalem (Matt. 24. 1-36), to which we shall presently return. The words just quoted from Matthew are, 'Ye shall not see me henceforth, till' . . . In Luke 13. 35 the words (without 'henceforth') are 'Ye shall not see me, until ye shall say, 'Blessed is he that cometh in the name of the Lord.' That is, they were not to see him whom they were about to 'cut off' until they should see him in the seventieth week coming as Messiah Prince; or, which is the same thing in other words, until they should see him, the Son of man coming in his kingdom, coming on the clouds of heaven with power and great glory, Matt. 24. 30 (Dan. 7. 13, 14), before that generation passed away at the destruction of Jerusalem, the end of the old economy, and completion of the setting up of the Messianic kingdom. And it is of the same thing that our Lord spoke, when on his trial before the Jewish court that condemned him to death, in answer to the adjuration of the high priest, confessing that he was the Christ (the Messiah), the Son of God, he said, 'Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven', Matt. 26. 64 (Dan. 7. 13, 14). In Mark 14. 62 the words (without 'henceforth') are, 'and ye shall see the Son of man sitting at the right hand of power, and coming with the

clouds of heaven'. Matt. 24. 30; 16. 28, with Dan. 7. 13, 14; 9. 24-27 show *when* they should see him so coming. And Matt. 23. 30, Luke 13. 35 show that they should not see him so coming 'till' then. When on the way to the place of crucifixion, 'there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?' (Luke 23. 27-31). Cf. Matt. 24. 15-21 and parallels, a part of our Lord's prophecy of the destruction of Jerusalem.

THE PROPHECY OF THE DESTRUCTION OF JERUSALEM.

Matt. 24. 1 ff. Mark 13. 1 ff. Luke 21. 5 ff.

This prophecy, to which as promised we now return, is in the passages just cited. The date of the prophecy is about two days before the crucifixion or cutting off of Messiah. It predicts the taking place, after that, of the destruction of the city and the temple, reaffirming the prediction as to that event of the prophecy in Daniel while setting forth more clearly certain things as connected with that event. Two reasons may be assigned for the fact that this prophecy is not recorded in the Gospel of John, though John was one of those who heard it from the lips of the Lord (Mark 13. 3); the one is, that at a later date (as we shall see, before the destruction of Jerusalem, about the beginning of A.D. 66), the same

epoch-making event and the things connected with it from that later date onwards, were communicated more fully by our Lord to John in Patmos in the great prophecy he has recorded in the Revelation, which, however, re-affirms not only the part referring to the destruction of Jerusalem, but also the whole subsequent part of the prophecy in Daniel; and the other is, that this being so, and it having been recorded in the first three Gospels before the destruction of Jerusalem, it was neither necessary nor desirable to record it in the Gospel of John, which was not written till about a quarter of a century *after* that event.

After our Lord had proclaimed the desolation of Jerusalem, Matt. 23. 37, 38, he went out of the temple, and was going on his way, when the disciples came to him to show him the buildings of the temple, and one of them said unto him, 'Master, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.' The city and the temple were to be destroyed unto desolation, Dan. 9. 26. 'And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished', συντελεῖσθαι? So Mark; for the last four words Luke has, 'about to come to pass'. And for the second of these two questions Matthew has, 'and what shall be the sign of thy coming (παρουσία), and of the end of the age', τ. συντελείας τ. αἰῶνος? This second question of the disciples is the same in all three Gospels, but in Mark and Luke is recorded more briefly than in Matthew; just as, for instance, the same

is true of the confession of Peter in Matt. 16. 16 ; Mark 8. 29 ; Luke 9. 20 (Matt., 'the Christ, the Son of the living God' ; Mark, 'the Christ' ; Luke, 'the Christ of God'). The answer of our Lord to this second question shows that Matthew has recorded the question in its full original form : for in it he expressly, in reference to that form of the question, speaks in all three Gospels of his *coming*, verse 27, and as Matthew verse 30, so Mark verse 26, and Luke verse 27—the question as to his coming is also implied in verses 4, 5, Mark verse 6, Luke verse 8—and of *the end*, τὸ τέλος, verses 6, 14, and as in Matt. verse 6 so in Mark verse 7 and Luke verse 9. In all these cases the word 'end' has the article, *the end*, namely, that which had been inquired about by the disciples. In verse 13, Mark verse 13, the article is not used with the word 'end', and the proper rendering of εἰς τέλος is 'unto end', meaning continually, constantly, as in Luke 18. 5. Luke simply has 'in your patience ye shall win your souls'.

In answer to the first question, our Lord said that this *coming* and *end* were to take place before that generation should have passed away ; and so also *the kingdom*, Luke verse 31, cf. Matt. verse 33, and Mark verse 29. This coming of the Son of man with the clouds of heaven is that long previously predicted in Dan. 7. 13, 14 ; and this 'end of the age', or 'end', is that predicted in Dan. 9. 26 as to take place in the seventieth week, the week in which the time allotted to or 'determined upon' the Jewish people and holy city was to end (Dan. 9. 24). This was the end of the age, συντέλεια τ. αἰῶνος, as to which the disciples asked in their second question. In Dan. 9. 26 it had been said, 'and after the weeks sixty and two Messiah shall be cut off, that there should not be

to him : and people (soldiery) of prince that shall come (invade) shall destroy the city and the sanctuary, and their end, *συντέλεια* (LXX), shall be in the flood, war even unto end, *συντέλεια* (LXX), that which is decreed of desolations.' Both *συντέλεια* as in the question of the disciples and in the LXX, and *τέλος* as in the answer of our Lord, represent the same Hebrew word, *יָד*, 'end'. Of his coming, and of this end of the Jewish period or age, and full setting up of the Messianic kingdom, our Lord had, as we have seen, already often spoken, and the disciples now, on the evening of the day in which the approaching desolation (Matt. 23) of the city and the temple had been so emphatically declared, asked when these things were to be, and what was to be the sign of his coming, and of that end. When the coming of Christ denoted by *παρουσία*, or other expression as in Luke 17, is spoken of in any passage in the New Testament, the context, and not the expression by itself, shows what particular one of his comings is meant ; and the same is true of the word *αἰών*, 'age', 'period of time'. What particular age, or period of time, the word denotes in any passage of the New Testament (as with the word 'age' in English literature), the context, and not the word by itself, shows. In this prophecy it denotes the then current Jewish age which was to end with the utter and final destruction therein predicted of the temple : and the coming of Christ therein predicted, is his coming at or in connexion with that epoch-making end, and the full inauguration thereof of the Messianic age in the completion of the setting up of his kingdom. It is clearly seen from the passages in the New Testament referred to in the preceding pages of this chapter, that there were to be at least two comings of Christ after his death, one at the full

inauguration of his kingdom at the destruction of Jerusalem, and one at the final consummation of his kingdom in the Last Day. That there were to be comings intermediate between these two will be shown later on when the passages predicting them fall to be considered. It has been well said that Matt. 26. 64 ('Henceforth ye shall see the Son of man sitting on the right hand of power, and coming on the clouds of heaven') 'settles two things; first, that the coming is not a single event, any more than the sitting on the right hand of Power; and second, that it was a thing that was to begin with the very time of our Lord's departure from the world. The period beginning with the departure of Jesus from the world was to be marked by this assumption of heavenly power by the Christ, and by repeated interferences in the world's history, of which this destruction of Jerusalem was the first. . . . With it (the destruction of Jerusalem) there was to be a consummation of the age, *συντέλεια τ. αἰῶνος*, a winding up of the Jewish period, and with it a removal of the great obstacle at that time to the setting up of the kingdom of God in the world' (Mark 13, *International Critical Commentary*, 1901, Prof. Gould). It is to be observed that in the second question of the disciples, 'What shall be the sign of thy coming, and of the end of the age?' the 'coming' is before 'the end'.

The words, verse 30, 'and they shall see the Son of man coming on the clouds of heaven' point back to Dan. 7. 13: for the meaning of the expression, 'coming on the clouds of heaven', see above on that passage. As Dr. Gould says, Christ is here as God in the Old Testament. The Son of man coming on the clouds of heaven is the Son of man coming as God, 'the Most High' (see on Dan. 7 for this name of the Messiah). The

language is figurative, as in the parallel expression just quoted, in Matt. 26. 64, on which Meyer's view is that 'ἀπαρτί forbids us to understand ὁψέσθαι as denoting a single momentary glance (cf. on the contrary, John 1. 51)'. Jesus used it 'to express the idea of coming to perceive in the course of experience (as in the passage of John just referred to) the fact of his being at the right hand of God (in allusion to Ps. 110. 1)': and by his coming here he did not mean his final coming, but his 'coming in the figurative sense of the word, namely, in the shape of those mighty influences which, from his place in heaven, he will shed upon the earth,—manifestations, all of them, of his sovereign sway. We are shut up to this view by the fact that the sitting cannot possibly be regarded as an object of actual sight, and that *henceforth ye shall see* can only be said of something that, beginning now, is continued *henceforth*'. And so here in verse 30; *and then*, at that time, shall be manifest, in the dread events taking place in the earth, the indication or sign of the fact of his being in heaven at the right hand of power, *and then*, at that time, shall all the tribes of the earth (not 'the land', see Luke, verse 26) mourn, and shall see . . . Mark verse 26, and Luke verse 27, more briefly: 'and then shall they see the Son of man coming in clouds (Luke, in cloud) with great power and glory (Luke, with power and great glory)'. The parallel in Rev. 1. 7 is fuller than Mark and Luke, 'Behold, he cometh with clouds' . . . : note, 'every eye', including those who pierced him, 'and all the tribes of the earth shall mourn over him (because of him)'. He had after his resurrection ascended into heaven and sat down on the right hand of Power: his enemies had doubted or denied this: but now in the events then taking place in the earth, the sign, indication,

or proof of it would be manifest: in these events would be the manifestation of his sovereign all-ruling sway.

The end of the Jewish age at the destruction of the city and the temple was to be before that generation passed away. But it was not to be immediately after the crucifixion. In the intermediate period between the crucifixion and that end, certain things were to take place which the disciples were to regard as signs or indications of his approaching coming, the end of the temple age, and the full setting up of the Messianic kingdom thereupon. When, in this intermediate period, some of them would begin, whether soon after the crucifixion or later on, is not stated. Among the things to take place before the end were persecutions of the Christians by both Jews and Gentiles, the preaching of the gospel in the whole world for a testimony unto all the nations, wars and rumours of wars, nation rising against nation and kingdom against kingdom, famines and earthquakes in divers places, the invasion of the Holy Land and consequent fearful troubles, and rise of false Messiahs and false prophets. Our Lord begins his reply in reference, first, to the second question of the disciples as to the sign of his coming and of the end of the age, or (the sign) when these things should be about to be accomplished or come to pass.

§ 1. Matt. 24. 4. 8. Mark 13. 5-8. Luke 21. 8-11.

As to his coming they were to take heed not to be led astray by any one of the many who should come in his name, asserting himself to be the expected Messiah, and attracting deceived followers; and they were not to be troubled at hearing of wars and rumours of wars: such things must needs come to pass before the end; for (before

the end) nation should rise against nation, and kingdom against kingdom, and there should be earthquakes in divers places, and famines, and pestilences, terrors and great signs from heaven; beginning of travail (birth-pangs), all these things. The precise date of the beginning of these birth-pangs, and how long they should continue before they ended in the birth of the new age is not stated. The word 'earthquakes' here, having (as we shall see) the same reference as in the Book of Revelation, is used figuratively of earth-shaking events in the political world. It is thus used also in English literature: so e. g. Motley (*Rise of the Dutch Republic*, p. 481), speaking of the Massacre of St. Bartholomew, says, 'How different would have been the result of his campaign but for the unexpected earthquake which at that instant was to appal Christendom.' The outburst of Nero's persecution and massacre of the Christians in A. D. 64 was such an earthquake; 'the epidemic of massacres' throughout Palestine in the latter part of A. D. 66, Jews and heathen massacring each other, was an epidemic of such earthquakes.

§ 2. Matt. 24. 9-14. Mark 13. 9-13. Luke 21. 12-19.

They were also to take heed to themselves: for 'before all these things', and in the course of them, there was to be persecution unto death: they were to be delivered up, seized and imprisoned, brought to judgment before the tribunals both of the Jewish government, and of the Roman government, punished and even put to death: they were to be hated of all the nations for his name's sake: in making their defence before the tribunals, he would give them by the inspiration of the Spirit wisdom and words which should not be able to be withstood or gainsaid by their adversaries, though these latter had the

brute force of the Roman world-power with them: it should turn unto them for a testimony or witness-bearing: but in the abounding iniquity the love of many should wax cold (Rev. 2. 4), false prophets should arise among them, leading many astray from the path of faithfulness unto death (Rev. 2. 14, 20): and there should be those that would hate the faithful and deliver them up to the persecutors. But he that should endure to the uttermost, or constantly, should be saved,—in his endurance he should win his soul: and this gospel of the kingdom should be preached in the whole world (Roman empire) for a testimony unto all the nations, before the end came.

§ 3. Matt. 24. 15-28. Mark 13. 14-23. Luke 21. 20-24.

Keeping in mind these warnings when they should see 'the abomination of desolation which was spoken of (Dan. 9. 27 b; 12. 11) by Daniel the prophet (let him that readeth understand) standing in holy place', or 'where it ought not', that is, when they should 'see Jerusalem compassed with armies', they were to know with certainty that the desolation thereof was at hand, that the *end* was drawing near: then those in Judea were instantly to flee out of it: alas for those with child and those giving suck in those days: those days were to be of great tribulation, such as had not been from the beginning of the world until then, no, nor ever should be (as previously predicted in Dan. 12. 1), days of vengeance that all things that are written should be fulfilled, days of great distress upon the land and wrath upon this (that is, the Jewish) people: they should fall by the edge of the sword and should be led captive into all the nations: except the Lord had shortened those days, no flesh would have been saved, but for the elect's sake he shortened the days: in that

time of awful trouble false Messiahs, against whom they had already been warned in § 1, and false prophets, should arise and show great signs and wonders so as to lead astray, if possible, even the elect : them saying, lo, here is the Messiah in the inner chambers, or, lo, he is there in the wilderness, they were not to believe : very different should be the sign of his coming as to which they had inquired, as the lightning cometh forth from the east, and is seen even unto the west, so should be the coming of the Son of man : wheresoever the carcase is, there should the eagles be gathered together. The sign of his coming would be seen in the lightning of the Divine indignation from east to west, and in the gathering together upon the carcase wheresoever there of the avenging forces of the Divine retribution. We now know the exact time of the event referred to in the first sentence of this paragraph : for it was in the latter part of A. D. 66, about thirty-six years after the crucifixion, and not till then, that the disciples first saw Jerusalem compassed with armies, the idolatrous Roman forces, or abomination, standing where it ought not, besieging Jerusalem. The Jews held it unlawful for a Roman army to be in their land because of the idolatrous images in its ensigns (*Jos. Antiq.* 18. 5. 3). This was the 'abomination' from which, by synecdoche, the army is designated. This (see above on Dan. 9. 27 b ; 12. 11) was the abomination of desolation, or that maketh desolate, spoken of by Daniel the prophet, that is, the people (soldiery) of a prince that was to come (invade), to destroy the city and the sanctuary, in a war to last to their end, that decreed of desolations (Dan. 9. 26). Following the end of A. D. 66 there was in Judea 'a time of trouble, such as never was since there was a nation even to that same time' (Dan. 12. 1), and it

is this previously predicted time of trouble to the Jewish land and nation that is more fully described in the remaining part of this paragraph.

Two things may be noted in this section in Luke, as compared with Matthew and Mark: first, the statement in the first sentence expressed according to the original figure in Daniel in Matthew and Mark, is in Luke expressed with the meaning of the figure in plain language; and, second, in verse 24 Luke's record of the prophecy is fuller, and has the statement, 'and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' That this statement was made by our Lord, and therefore, though omitted, implied in Matthew and Mark, is proved by the fact that it is a part of the original prophecy in Daniel (9. 26 b-27; 12), which his prophecy reaffirms throughout (see above on Dan. 9. 27 b; 12. 7-13), and that, about thirty-five or thirty-six years later, he repeated it through John, Rev. 11. 1-2. It may be added by way of note that the notion of Wellhausen and others that Luke 21. 20-24 was written after A. D. 70, and is a *vaticinium post eventum*, has been shown by Harnack in his work on the *Date of the Acts and of the Synoptic Gospels*, 1911, pp. 121-4, Eng. trans., to be groundless. After refuting Wellhausen's argument, he says: '*It seems now to be established beyond question that both books (i. e. Acts, and Luke's Gospel) of this great historical work were written while St. Paul was still alive.*' The italics are Harnack's. In addition to this, it has to be observed that the argument to prove that this part of the record of our Lord's prophecy in Luke, because it so clearly declares the destruction and subsequent dountreading of Jerusalem, must have been written after A. D. 70 would prove too much;

for it would prove that the prophecy in Daniel (9. 26 b-27), which clearly declares exactly the same two things, must have been written after A. D. 70.

§ 4. Matt. 24. 29-31. Mark 13. 24-27. Luke 21. 25-28.

MATTHEW.

29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.
31 And he shall send forth his angels with a trumpet of great sound, and they shall gather together his elect from the four winds, from the one end of heaven to the other.

MARK.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars shall be falling from heaven, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory.
27 And then shall he send forth his angels, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

LUKE.

25 And there shall be signs in sun and moon and stars ; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows ; men fainting for fear, and for expectation of the things which are coming on the world : for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads ; because your redemption draweth nigh.

‘God coming in the clouds of heaven,’ says Professor Gould (*op. cit.*), ‘with his angels, and preceded and accompanied by disturbances in the heavenly bodies, is the ordinary prophetic manner of describing any special Divine interference in the affairs of nations. . . . The

prophecy thus becomes a prediction of a setting up of the kingdom, and especially of its definite inauguration as a universal kingdom, with the removal of the chief obstacle to that in the destruction of Jerusalem.' As to the 'Son of man coming in clouds', he rightly says (see above, on Dan. 7. 13-14) that Christ is here as God in the Old Testament. And to quote from him further (on verse 27) 'The angels represent the invisible heavenly agencies in an earthly event. The introduction of these means that there is an invisible Divine side to a human transaction. Back of all that men are doing for the conversion of the world is the Lord Christ with the hosts of heaven, see John 1. 51. As for the time, it begins then, at the time of the consummation of the Jewish age, because Judaism was the great obstacle at that time to the universal spread of the kingdom. . . . With the removal of this obstacle could begin, not the gathering of the elect, but the gathering of them from the four quarters of heaven, the universal gathering.' The figurative language used in this description of a day of the Son of man is that used in the Old Testament prophecies of a day of the Lord : see e. g. Isa. 13. 9-16 ; Joel 2. 10-11, 30-31 ; 3. 16 ; Hag. 2. 6-7. Compare 2 Sam. 22. 6 ff., and Ps. 18, for similar figurative language used in describing what was past. Mark's record of our Lord's prophecy is here the briefest of the three, but there is nothing in the other two inconsistent with or not implied in it ; from all three taken together we get the full record.

In those days, the days of the war unto desolation which was not yet ended, immediately after the tribulation (of the Jewish land and nation) therein, described in the previous section (§ 3), there should be world-wide

tribulation, the sun should be darkened and the moon should not give her light, and the stars should be falling from heaven, and the powers of the heavens should be shaken, (in other words) there should be signs in sun and moon and stars, and then (in that time) should be visible the sign of the Son of man in heaven, and all the tribes (peoples) of the earth (the Roman world) should mourn, upon the earth should be distress of nations in perplexity for the roaring of the sea and the billows, men fainting for fear, and for expectation of things which are coming upon the world ('the inhabited earth', the Roman world), for the powers of the heavens (the governing upholding powers of that world, the Roman state) should be shaken, and (then, at that time) they shall see the Son of man coming on the clouds of heaven (or, 'in clouds') with great power and glory, and then (at that time) shall he send forth his angels with trumpet of great sound (world-wide proclaiming of the glad tidings of the kingdom), and shall gather together his elect from the four winds, from one end of heaven to the other, into the kingdom.

Gould has correctly stated when the time referred to in the last verse of this section begins, namely, at the destruction of Jerusalem (A. D. 70), the end of the age. And as in the question of the disciples, so in the prophetic answer, his coming is before this end; and so also in reference to the same in Rev. 1. 7, 'Behold he cometh with clouds, and every eye shall see him, and they which pierced him, and all the tribes of the earth shall mourn because of him.' The time referred to in the first verse of this section begins about the middle of A. D. 68, when, while the war in Judea had not yet ended, at the death of Nero, the sky of the whole Roman world began to

darken as if to endless night, and its earth to tremble as if in a series of earthquakes and about to sink into the abyss. 'Nero', as Gibbon says, 'involved the whole empire in ruin. In the space of eighteen months (middle A. D. 68 to end 69), four princes (Nero, Galba, Otho, and Vitellius) perished by the sword; and the Roman world was shaken by the fury of the contending armies.' It was shaken to its foundations again and again, from Euphrates to Atlantic, by fearful and bloody shocks of civil war; and in the very metropolis of the world itself, when, at the end of the year 69, the Capitol, the great temple of the Roman state, 'the pledge of empire', as Tacitus calls it, was burned, it seemed to the hostile Jews as if Rome, and not Jerusalem, was about to be finally destroyed. Had this been so the words of Christ would have 'passed away'. But it was not to be so: heaven and earth should pass away, but not his words. Suddenly, beyond expectation, in the beginning of A. D. 70, the Roman sky cleared, its earth became again firm; and, quickly following, in that same year with the destruction of the city and the temple came the end of the Jewish age. Then, the 'birth-pangs', the birth-throes were over, the new age fully brought forth, the new world fully inaugurated, the setting up of the kingdom of the Son of man completed. It was in that time of calamity and terror, not only in Judea but in the whole Roman world, and in its dread events, that the sign of the Son of man in heaven was visible to every seeing eye, and his coming on the clouds of heaven seen by every eye that could see: and as the lightning cometh forth from the east and is seen even unto the west, so was then the coming of the Son of man: and wherever the carcase was, whether Jewish or Gentile, whether in Jerusalem in the

east, or in Rome in the west, or wheresoever between, there were then the eagles of the Divine retribution gathered together, and all the tribes of the earth mourned, upon the earth there was distress of nations and perplexity, men fainting for fear, and for expectation of the things which were coming on the world. That this proved to be an absolutely correct picture of the state of things in that time any one may learn with certainty from the well-known pages of the Jewish and Roman historians, Josephus and Tacitus.

§ 5. Matt. 24. 32-36. Mark 13. 28-32. Luke 21. 29-33.

‘And he spake to them a parable: Behold the fig tree, and all the trees: when they now shoot forth, ye see and know of yourselves that summer is now nigh. So likewise ye, when ye see these things coming to pass, *γινόμενα*, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled, *γενῆται*. Heaven and earth shall pass away: but my words shall not pass away (see below on Rev. 6. 14—this is more than ‘a proverbial statement of the inevitableness of his words’, Gould). But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father’. This means that Jesus knew the time (that generation), but not the exact day or hour in that time (so Gould).

It is to be observed that in the words ‘see these things coming to pass’, or (Matt.) ‘see all these things’, the things referred to are those coming to pass down to ‘the end of the age’ at the destruction of Jerusalem *before*, and not including along with them, the completion, immediately thereupon, of the setting up of the Messianic kingdom, for it is by seeing all these things that they

are to 'know that he is nigh, even at the doors', 'that the kingdom of God is nigh at hand': whereas in the next verse following, in the words, 'till all be fulfilled', or (Matt. and Mark) 'till all these things be accomplished or fulfilled (same Greek word in all three Gospels), the things referred to are not only those just mentioned of the previous verse, but along with them this completion of the setting up of the Messianic kingdom as the final or last of the whole of the things predicted as to be accomplished before that generation should have passed away. Among these things, therefore, predicted as to be accomplished before that generation passed away, is not included (the whole but only the beginning of) the period indicated by the statement in Luke, verse 24 b, 'and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled', or completed: for that period, 'the time, and times, and an half', of Dan. 12. 7 (see above on that chapter and especially on verses 7-13, and also on ch. 9. 27 b), was to extend from the destruction of Jerusalem and full establishment of the kingdom onwards far into the future till it should be completed or come to its end.

This was the meaning of our Lord's statement: for his re-prediction of the same through John, Rev. 11. 1-2, together with what follows in his great prophecy in that Book, chs. 11-16, makes it plain that this was to be a long and important period of conflict between his kingdom and the Gentile power (the Roman world-power), that destroyed Jerusalem, from that destruction onwards to its completion or end—it was to be a long period of persecution of his (the Christian) people, as well as of the downtreading of destroyed Jerusalem. The greatness and importance of this period is indicated by

the exceeding prominence given to it originally in Daniel, and then in the New Testament: Daniel twice predicts it, first in 9. 27 b briefly, in the final clause of a sentence, and again more fully especially as a time of persecution in 12. 7 ff.: our Lord also twice predicts it, reaffirming the two predictions in Daniel, first, here, in Luke, briefly, in the final clause of a sentence (as in Dan. 9. 27 b), and again in Rev. 11. 2 ff., more fully, especially as a time of persecution (as in Dan. 12. 7 ff.). The various aspects of it, the various symbolical terms or figurative designations of it, indicate the same thing: (Dan. 9. 27 b) it is the period during which the world-power that has made sacrifice and offering to cease shall keep on making desolate until end even that decreed shall be poured out upon it—(our Lord in Luke 21. 24 b) it is the period during which this Gentile world-power keeps Jerusalem, which it has desolated, downtrodden, till it (the period) be completed or come to its end: (Dan. 12. 7) it is the period of the persecution of the Messianic people by this world-power, to continue for *a time, times, and a half* (i.e. 1,260 days)—(our Lord in the Rev.) it is the period of the *forty and two months* (i.e. 1,260 days) of the downtreading of Jerusalem by the Gentile world-power (11. 2); the period of the 1,260 days during which Christ's witnesses, persecuted, are clothed in sackcloth (11. 3); the period, from the full inauguration of the kingdom of Christ, of *1,260 days*, during which his Church, persecuted by the world-power and fled into the wilderness, is nourished there in a place prepared of God (12. 5-6); the period of *a time, and times, and half a time* (i.e. 1,260 days) during which his Church, persecuted by the world-power, aided by Divine Providence in her flight into the wilderness unto her place, is preserved and nourished

there (12. 14); the period of *forty and two months* (i. e. 1,260 days) during which the Roman world-power, here called 'the beast', blasphemes, oppresses, persecutes unto death the people of Christ (13. 5-8). What is here called 'the beast' is the fourth 'beast' in Daniel: this beast with its persecution was at the close of the period in question to come to its end. The fourth beast in Daniel, as we have seen (see above on ch. 7), was to be followed, after an interval, by another, the final 'beast' having eyes as the eyes of a man, and to continue persecuting also for *its* allotted period of 'a time, times, and half a time': and so also in the New Testament, the Roman world-power, that destroyed Jerusalem in A.D. 70, and thereafter was to continue persecuting for its allotted period, is not the final form or 'head' of world-power opposition to the kingdom of God—it is the *sixth* head or form of it, and to be followed, after an interval, by the *seventh*, the final head or form of it (Rev. 17. 8-11): this was the prophetic teaching affirmed in Daniel, reaffirmed by our Lord, and in the New Testament (2 Thess. 2; Rev.).

As to the fulfilment of our Lord's prediction, recorded in Luke 21. 24 b, it is matter of well-known history that the Roman world-power, that destroyed the city and the temple in A.D. 70, kept Jerusalem downtrodden from then onwards to the first quarter of the fourth century when, its allotted 'times' completed, it came to its end, see above on Dan. 12. 7-13. More will have to be said of that power's opposition to the kingdom of Christ, and persecution of his people during this same period, when the passages describing that aspect of the period come, later on, under consideration.

As to the fulfilment of our Lord's prophecy of the

things that were to be accomplished before that generation passed away, it is matter of well-known history that the two last of them, 'the end' in the destruction of Jerusalem with the temple, and the completion thereupon of the setting up, or full inauguration, of His kingdom, did take place before that generation passed away, in the year 70; and that all the others did take place previously in the period between the death of Christ and that date. The things in § 1, whensoever in that period they began, continued, as being 'the beginning of the birth-pangs', thenceforward to the end in A.D. 70; that time, increasingly towards the end, was full of false Messiahs and false prophets, wars and rumours of wars, rising of nation against nation, and kingdom against kingdom, earthquakes in divers places, famines, pestilences, terrors, and great signs from heaven; see Josephus and Tacitus.

The things in § 2 began 'before all these things' in § 1, and continued during them. Preaching of the Gospel of the kingdom, and persecution by the Jews, began almost immediately after the death of Christ: see the history in the Acts of the Apostles. In A.D. 64 broke out the persecution of Nero, instigated, as we have seen, by the Jews, in which a huge multitude of Christians were most cruelly put to death, among the number being the apostles Paul and Peter, and by which the world-power of heathen Rome became committed to that attitude of deadly opposition to the kingdom of Christ and persecution of his people which it maintained thenceforward to its end in the first quarter of the fourth century. That it and its fellow persecuting Jewish power turned against each other two years later, in A.D. 66, and that as the result of the war that ensued between them it destroyed the

Jewish power unto desolation in A.D. 70, made no difference as to this. For the persecution of Nero, see Tacitus. More will have to be said of it later on. Before the end came, the Gospel of the kingdom had been preached in the whole world (Roman empire) for a testimony unto all the nations; the Gospel had been preached unto all the nations (Rom. 10. 18; Col. 1. 6, 23).

The things in § 3 began towards the end of A.D. 66 with the invasion of Judea and first siege of Jerusalem by the Roman army under Cestius Gallus, and were continued, from the early part of next year (67), by the Roman army of invasion and devastation under Vespasian, down to June 68.

The things in § 4 began in June 68, when, at the death of Nero, there supervened upon that Judean tragedy the Roman world tragedy which continued down to the close of 69. During this time *all* the tribes (peoples) of the earth, Jewish and Gentile, 'mourned'. In the early period of the year 70 began the final siege of Jerusalem by the Roman army under Titus, and this continued to 'the end' of the Jewish age in the same year, when, not one stone left upon another of the temple, Jerusalem was reduced to a desolate field of rubbish. See above, § 4.

Then, § 5, all these things having come to pass, the new final dispensation, through birth-pangs that convulsed the world, was fully brought forth (or born), the setting up of Christ's universal kingdom completed, the Messianic age, in which we now live, fully inaugurated, before that generation had passed away. 'It was to this event, the most awful in history—"one of the most awful eras in God's economy of grace, and the most awful revolution in all God's religious dispensations" (Warburton)—that we must apply those prophecies of

Christ's coming in which every one of the apostles and evangelists describe it as "*near at hand*". To these prophecies our Lord himself fixed these three most definite limitations—the one, that before that generation passed away all these things would be fulfilled; another, that some standing there should not taste death till they saw the Son of man coming in his kingdom; the third, that the apostles should not have gone over the cities of Israel till the Son of man be come. It is strange that these distinct limitations should not be regarded as a decisive proof that the Fall of Jerusalem was, in the fullest sense, the Second Advent of the Son of man which was primarily contemplated by the earliest voices of prophecy. And, indeed, the Fall of Jerusalem and all the events which accompanied and followed it in the Roman world and in the Christian Church, had a significance which it is hardly possible to over-estimate. They were the final end of the old Dispensation. They were the full inauguration of the New Covenant' (thus Farrar, *Early Days of Christianity*, pp. 489-90). This was the dividing point between the ancient and the modern world. Then, the 'age' of which our Lord had spoken as 'the coming age', or 'the age to come' had come, the age preceding it, the age in which he spoke while on earth, and as to the end of which the disciples had asked him, and as to which he had taught them so frequently and fully, having ended.

CHAPTER VII

THE ACTS AND THE EPISTLES

It is recorded in the Gospels that our Lord twice used the expression just referred to, 'the age to come', on one occasion in Matt. 12. 32, and on another occasion in Mark 10. 30; Luke 18. 30. On the first of these occasions he taught that 'whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come': that is, neither in the Jewish or Mosaic dispensation in which he lived, when the kingdom of God had not yet come with power, or been fully inaugurated or 'set up', nor in the age to come, or be fully inaugurated at the completion of the setting up of the kingdom before that generation should have passed away; neither in the Jewish age which was then verging to its end, nor in the Messianic age already present in its dawn, and soon to be fully inaugurated and to continue from its coming full inauguration on to the day of the final Judgment. This meant, never: and so, more briefly, Mark (3. 29) expresses it, 'hath never forgiveness, but is guilty of an eternal sin', and Luke (12. 10), 'it shall not be forgiven'. On the second of these occasions he taught that 'there is no man that hath left . . . for my sake and for the Gospel's sake (Luke, 'for the kingdom of God's sake'), but he shall receive an hundredfold now in this time . . . with persecutions; and in the age to come eternal life' (Luke, more briefly, 'manifold more in this time, and in the age to come eternal life'): in the age to come eternal life, i.e. in the Messianic age to come, or to be fully in-

augurated, eternal life ; see above on Dan. 12. 1-3. Here, 'the age to come' has the same meaning as before. The same expression with the same meaning twice subsequently occurs in the New Testament, once in Ephesians and once in Hebrews, both of which books were written some years before the destruction of Jerusalem. In Eph. 1. 21 it is written, 'which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come.' And in Heb. 6. 5, some early apostates are spoken of who had 'tasted the good word of God, and the powers of the age to come', and then fallen away : here, as Lünemann (Meyer's *Com.* in loc.) says, 'the age to come . . . is for the author nothing purely future . . . but already begins, according to his view, with the appearing of Christ upon earth.' Only its, that is, the Messianic age's full inauguration, when he wrote, still belonged to the future, as in all the previous cases.

In Heb. 2. 5, there is a remarkable variation of this expression : instead of 'the age to come' we have 'the inhabited-earth to come', but by 'the inhabited-earth to come', he means substantially the same as in 6. 5, namely, as Lünemann says, not something purely future, but 'the new order of things in the Messianic kingdom (cf. Owen, 'the promised state of the Church under the Gospel'), which in its first manifestations had already appeared.' Only, as before, its full inauguration or manifestation was, when he wrote, still future, still 'to come'. And it is to be observed that in the passage in which the words occur, 'For not unto the angels did he subject the inhabited-earth to come', meaning that he subjected it to Christ his

Son (cf. Eph. 1. 21), he is showing the superiority of the Messianic age or dispensation to the Mosaic or Jewish. In the whole book he is contrasting the two dispensations or ages, the Jewish about to end, and the Messianic already (like the kingdom) present but also to come, that is, to be fully inaugurated at the complete end of the Jewish polity.

In the present day Christian people by 'the world to come' sometimes mean the time or age beyond the grave, or from the Resurrection onwards, but it would be wrong to import such a meaning into the New Testament expression just considered. In the post-Biblical Jewish writings, also, the expression frequently occurs, and with various meanings, the use of it being, according to Dalman, 'established by the end of the first Christian century'; see *Words of Jesus*, p. 151. But it is not in these writings that we are to find the exact meaning of the expression as used by our Lord, and subsequently in the New Testament: 'independently of the schools and of the Apocalyptic literature of his time, he created his own terminology' (*op. cit.*, pp. 135-6). The clue to the meaning of the expression as used by our Lord is found in the Old Testament, and there only in the prophecy in Daniel. In Eph. 2. 7 the apostle Paul says, 'that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus': here, what our Lord, and the apostle himself (in 1. 21), call *the age to come*, is viewed as consisting of several smaller ages or periods, stages of development of the Messianic kingdom, to begin with its (then) impending full inauguration and thenceforth to continue succeeding one another on to the end. In accordance with this the same apostle shortly before his death writes, 1 Tim. 4. 1 f., 'But the Spirit saith expressly, that in later times some shall fall away from the faith, giving

heed', &c. . . . Here 'later times' means future times or periods in *the age to come*. The beginning of *the age to come* was in the near future, these 'later times' in it in the remoter future, to the apostle. That there were to be such consecutive periods or stages had, as we have seen, been declared in the prophecy in Daniel ; and, as we shall see, is reaffirmed in the Revelation of John. Also, we shall see below, 2 Thess. 2, the apostle Paul's view of some of these consecutive periods or stages.

Where 'the age', or 'this age' is not contrasted with 'the age to come', its meaning, that is, the 'age' it denotes, can only be determined from the context. Thus our Lord said, Luke 20. 34-36, 'The sons of this age marry and are given in marriage, but they that are accounted worthy to attain to that age, and the resurrection from the dead, neither marry nor are given in marriage : for neither can they die any more ; for they are equal unto the angels ; and are sons of God, being sons of the resurrection (Matt. 22. 30, 'for in the resurrection they neither marry', &c., and Mark 12. 25, 'for when they shall rise again from the dead, they neither marry nor are given in marriage, but are as angels in heaven'). In these words 'this age' is contrasted with 'that age', the resurrection age, that is, the age from the resurrection onwards. Here, therefore, 'this age' is the age from the time of speaking on to the resurrection at the Last Day. In our Lord's words, Matt. 28. 20, 'Lo, I am with you all the days, even unto the end of the age', the context (verses 16-20) shows that here by 'the age' is meant the Messianic age then present, though not yet fully inaugurated on the earth. After his death, in his Messianic sovereignty he spake these words : and as the commission, so the promise, is for the whole of the Messianic age thenceforward even unto its end.

The Messianic age thus conceived as extending from its dawn on the earth at the birth of Christ on to its end, being with respect to the ages that preceded, the last, their end, the age for which they had prepared and in which they ended, had been spoken of by the Old Testament prophets as 'the latter days', אַחֲרֵית הַיָּמִים, literally, the latter part of the days or times. This Hebrew phrase the LXX rendered into Greek in two ways, the end, that is, the last part or latter or closing part of the days, ἔσχατον τῶν ἡμερῶν, Num. 24. 14; Deut. 31. 29. Dan. 10. 14: or the last or latter days, as in Isa. 2. 2; Mic. 4. 1; Dan. 2. 28, ἔσχαται ἡμέραι. And both these expressions denoting the Messianic days or age are thus in the New Testament Greek: see Heb. 1. 2; 1 Pet. 1. 20; 2 Pet. 3. 3 (cf. the various reading in each of these first three passages); Acts 2. 17; 2 Tim. 3. 1; Jas. 5. 3. It is to be observed that the expression 'later times', ὑστέροις καιροῖς, 1 Tim. 4. 1, for the meaning of which see *ante*, is different. In 1 Pet. 1. 20 we read, '(Christ) who was foreknown indeed before the foundation of the world, but was manifested (φανερωθέντος) at (A.V. in) the end of the times (A.V. in these last times) for your sake': Huther rightly says that 'this ἔσχατον of the times is here conceived as the whole period extending from the first appearance of Christ to his second (he means, his final) coming; in like manner Heb. 1. 1-2', and we may add, Heb. 9. 26. Turning to Hebrews 1. 1-2, here referred to, we read, 'God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at (A.V. in) the end of these days (A.V. in these last days) spoken unto us in his Son'. The meaning of the original is made clearer to the English reader by a literal trans-

lation keeping to the order of the Greek words thus, 'By many parts and many modes in olden days God having spoken unto the fathers in the prophets, in the end of these days hath spoken unto us in his Son'. And so later on in the Epistle, 9. 26, we read, 'else must he often have suffered since the foundation of the world: but now once at (A.V. in) the end of the ages hath he been manifested (πεφανερωται) to put away sin by the sacrifice of himself'. In the first and third of these passages, 'the end of the times' and 'the end of the ages' denote the same time or age, the Messianic, the meaning being, that of the times, or ages, extending from the foundation of the world downwards, it is the last, their end. In the second of these passages, 'the end of these days' denotes the same Messianic age, the meaning being, that of the days (times, periods, ages) of God's revealings to men, extending from the first beginning of revelation downwards, the days in which Christ spake were the last or latter part of them, their end. The reading in A.V., 'these last days', simply means 'these Messianic days', equivalent to 'this Messianic age'. In 1 Cor. 10. 11 we read, 'Now these things happened unto them by way of example (lit., typically); and they were written for our admonition, upon whom the ends of the ages are come'. 'The ends of the ages' are, as in the preceding passages, the Messianic age. But why does the apostle Paul use the plural, calling it the *ends* of the ages? We find the answer in the prophecy in Daniel. There were two series of ages, that of Israel or the people of revelation, and that of dominant world-power heathendom. According to that prophecy, the Messianic age in which Paul lived and wrote was the 'time of end' of the latter (see

above), and also the end-time of the former (Dan. 9. 26): it was the time of 'the ends of the (Jewish and heathen) ages', the time for which they both, each in its own way, had prepared, and in which they both ended (cf. Findlay, *Expositor's Greek Testament*, in loc.).

In view of our Lord's teaching recorded in the Gospels, and the subject of the preceding chapter, if we examine the other books of the New Testament we find references to that teaching both as to his Final Coming and his coming at the destruction of Jerusalem, and completion of the setting up of the Messianic kingdom. Each of these is sometimes called his *parousia*; i.e. his coming, as the former in 1 Thess. 4; 1 Cor. 15; 1 John 2. 28; and the latter in Matt. 24 (once by the disciples, thrice by our Lord himself), Jas. 5 (twice, verses 7 and 8). The word *parousia*, 'presence', 'coming' (which of these meanings it has in any passage of the New Testament the context shows), is from the verb *παρίημι*, to be present, to come. In the LXX, as Grimm says, 'it (the verb) is chiefly used for *ἔλθω*, to come (*not*, to be present)'; thus e. g. in Joel 2. 1, 'the day of the Lord *cometh*'. Cf. for the New Testament Acts 17. 6, 'these . . . are *come* hither also', and Rev. 17. 8, 'shall come', *παρέσται*, said of the final hostile world-power whose coming, *παρουσία*, is spoken of in 2 Thess. 2. 9. Its derivative noun, *parousia*, occurs 24 times in the New Testament, nearly always (21 times) rendered 'coming' in our E.V. (but with 'presence' in margin R.V.) and only three times rendered 'presence'. It is chiefly used of the coming of our Lord, either his Final Coming, or his coming at the destruction of Jerusalem, and once, 2 Thess. 2. 8, of his coming at the destruction of the final hostile world-power; but it is used also (once) of the coming

of Stephanas, and (twice) of the coming of Titus, to the apostle Paul, and (once) as just noted of the coming of the final hostile world-power. For a reason that is explained in the two paragraphs following this, it is not used in 1 and 2 Timothy, Hebrews, 1 Peter, and the Book of Revelation, and some other books. Which coming of our Lord it denotes in any passage cannot be known from the word itself, but only from the context. And it may be difficult sometimes to know which is meant. To examine every passage in which it occurs is not necessary for the purpose of this work. But it may be said that in any passage where it is used in which the context connects it with the Resurrection at the Last Day (John 6. 39, 40, 44), as in 1 Cor. 15, and in 1 Thess. 4, it denotes his Final Coming. And e.g., although 1 John 2. 28 has no such context, the words being, 'And now, little children, abide in Him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming'—yet it does denote his Final Coming: for 1 John was not written till about a quarter of a century after his coming at the destruction of Jerusalem, and therefore cannot refer to it here as still future, but only to his Final Coming. On the other hand, as has been shown in the preceding chapter, the word in Matt. 24 does denote his coming at the destruction of Jerusalem, the disciples there (verse 3) speaking of his coming, and our Lord himself speaking of it there (verses 27, 37, 39) as the coming of the Son of man in connexion therewith. And in the Epistle of James, which was written some years before the destruction of Jerusalem, it denotes the same. In 5. 7, 8, we read, 'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman

waiteth for the precious fruit of the earth, being patient over it, until it receive the early and the latter rain. Be ye also patient, establish your hearts, for the coming of the Lord *draweth nigh*, ἤγγικε. The references here to our Lord's prophecy of the destruction of Jerusalem are plain: James saw the signs, therein given, of the approaching crisis. In the stress of the time there was need of patience (see Luke 21. 19, and parallels); as of husbandmen waiting for the time of fruit, already *nigh* (see Matt. 24. 32, and parallels); the coming of the Lord (see Matt. 24. 3, 27, 30, and parallels) was *drawing nigh* (see Matt. 24. 34 and parallels), the redemption or deliverance which his coming was to bring to them was *drawing nigh* (see Luke 21. 28, ἐγγιζει), and the victorious full establishment of his universal kingdom was *nigh* (Luke 21. 31 and parallels). He adds, verse 9, 'the Judge standeth before the doors' (see Mark 13. 29, 'He is *nigh*, even at the doors'). And so, with the signs which our Lord had given in that prophecy of his coming, and the end of the old, and full inauguration of the new age, thickening around them, the apostle Paul from his prison in Rome exhorting the disciples says, 'The Lord is at hand', or *nigh*, Phil. 4. 5; the apostle Peter exhorting the disciples in the fiery trial among them says, 'The end of all (πάντα) is at hand' or *nigh*, 1 Pet. 4. 7 (see Luke 21. 32, 'This generation shall not pass away till all (πάντα) be accomplished'); and the apostle John from his exile in Patmos exhorting the disciples, his companions 'in tribulation, and in the kingdom and patience of Jesus Christ', says, 'the time is at hand' or *nigh*, Rev. 1. 3.

The reason referred to in the preceding paragraph for the non-use in Timothy, Hebrews, 1 Peter, and the Book

of Revelation, and other books, of the word *parousia* for the *coming* of Christ is that, in these books other expressions traceable to our Lord's teaching in the Gospels (see previous chapter) are used in its stead. In that teaching the *parousia* of the Son of man, in Matt. 24. 27, 37-39, denotes the same crisis as 'the day of the Son of man', 'his day', 'that day', 'the day that the Son of man is revealed', in Luke 17. 22-31. This is the day of the Son of man spoken of in Heb. 10. 23-25 as 'the day'. Thus we read, 'Let us hold fast the profession of our faith without wavering: for he is faithful that promised: . . . not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more as ye see the day *drawing nigh*', ἐγγίζουσιν. On this Conybeare and Howson, *Life and Epistles of St. Paul*, ch. 28, say, 'The Day of Christ's coming was seen approaching at this time by the threatening prelude of the great Jewish war, wherein he came to judge that nation'. The way in which the words are used, 'ye see the day *drawing nigh*', indicates that the early Christians, owing to our Lord's teaching, followed by that of the apostles, were all looking forward to the great crisis which was to take place before that generation passed away (this passage and many others in the New Testament cannot be properly understood without this being kept in mind); and that by observing the signs which he had given, they saw it, especially in the first half of the seventh decade, *drawing nigh* (cf. the latter part of preceding paragraph). The apostle Peter from the first declared the coming of it as a day of the Lord great and notable, exhorting the Jews to save themselves from that crooked generation (Acts 2. 20, 40). The apostle Paul, about the year 52, speaking (1 Thess. 2. 14-16) of the

Jews 'who both killed the Lord Jesus and the prophets, and drave us out . . . to fill up their sins alway', adds, 'but the wrath is come upon them to the uttermost'. 'These (last) words are prophetic (they are a reaffirmation of our Lord's prophetic teaching, cf. Matt. 23. 38); but the announcement goes beyond prediction. The Jews as a people had decisively refused the Gospel of Christ. The nation was moving swiftly and visibly down the inclined plane to ruin. And this calamity was to be *final*. "To the uttermost", says the apostle, lit., *unto an end* . . . in the year 70 of our Lord Jerusalem fell, after the most dreadful and calamitous siege known in history' (Findlay in loc., *Camb. Bible*). It was the end of the city and the sanctuary, of sacrifice and offering, of the (Jewish) age. The expectation of it pervaded the air which the early Christians breathed, and sustained them in their fiery trial. For it was not only the end of the Jewish age: it was the full inauguration of the Messianic age. It was the proof of the certainty of his Final Coming (see above on Matt. 16. 27, 28), and the type and earnest of it; the full *beginning* of that of which his Final Coming is the *end*. It was the completed dawn of the day of the fully inaugurated Christian dispensation, and fully established Messianic kingdom on the earth—a day that was to close in the clouds of glory of his Final Coming at the consummation of his kingdom. To the early Christians the time preceding that dawn was the night. They 'knew the time', τὸν καιρόν, in which they lived—that between the death of Christ and the approaching crisis—and as it advanced so 'their salvation (or deliverance, cf. ἀπολύτρωσις, Luke 21. 28) became nearer (ἐγγύτερον) than when they believed' (the thought here is the same as that in 1 Pet. 1. 5, a salvation or deliverance 'ready to be revealed in

the last time', see next paragraph): to them that time as it advanced was the night drawing nigh to the dawn, 'already the hour to awake out of sleep' and to watch: so the apostle Paul wrote to the Romans (13. 11, 12), 'the night is far spent, and the day is at hand', or come *nigh*, ἤγγικεν. Cf. 2 Pet. 1. 19; and cf., written long after A. D. 70, 1 John 2. 8, 'the true light now shineth'. To the wicked, to those against whom the blood of the righteous cried to heaven, that day was to be, as our Lord had said, unlooked for, sudden destruction, cf. 1 Thess. 5. 1-3, '*a day* (not *the day*) of the Lord'—so Findlay: it was to be a great day of the Divine wrath, Rev. 6. 12-17 (that this passage refers to the crisis in question will be shown later on). Here it is to be observed that as with the word *parousia* (see above), so with the word *day*, used for the *coming* or the *day* of the Lord; which coming or day is meant in any passage of the New Testament, not the word itself, but the word with the context shows. The day (of the Lord) in Heb. 10. 25, is 'only one of the days of the Son of man' (Luke 17); 'the great day of God, the Almighty' in Rev. 16. 14 is, as we shall see, another; and 'the day of the Lord' in 2 Thess. 2. 2 still another, the final.

In 1 Peter and the Book of Revelation '*the day that the Son of man is revealed*' is spoken of as the '*revelation of Jesus Christ*'. Our Lord had said (Luke 17. 20-37) in verse 30, comparing the deliverance of his people at the impending destruction of Jerusalem with that of Lot at the destruction of Sodom, 'after the same manner shall it be in the day that the Son of man *is revealed*.' Hence we find the apostle Peter within a few years of that impending destruction and deliverance writing (A. D. 64-5) to the persecuted Christians of a salvation or deliverance

‘ready to be revealed in the last time’, *καίρós*, unto which by the power of God they were being guarded or kept through faith (1 Pet. 1. 5); of their faith being proved in the fire of persecution that it ‘might be found unto praise and honour and glory at (in, or through) *the revelation of Jesus Christ*’ (verse 7); and exhorting them in these words, ‘Wherefore girding up the loins of your mind, be sober and set your hope perfectly (A.V., hope to the end) on the grace that is to be brought unto you at the revelation of Jesus Christ’ (verse 13. Compare 4. 12, 13; 5. 1; 1 Cor. 1. 7, 8; 2 Thess. 1. 7; Rev. 1. 1). By the *last time* the apostle means the time of the Christian dispensation, beginning from its full inauguration at the impending destruction of Jerusalem and continuing thenceforward to its end: this time no longer future to him as it was to Peter, the apostle John, writing a quarter of a century after the destruction of Jerusalem, calls the *last hour* (i.e. time, or season, as *καίρós*), 1 John 2. 18, ‘Little children, it is the last hour’. Dr. Bigg (1 Peter, *Intern. Crit. Com.*, 1901) says, *the last time* is ‘either the time of the Christian dispensation or the portion of it which lies nearest to the end. . . . Either the first or the last of these must be the meaning of St. Peter’. The former is correct if meaning by the time of the Christian dispensation, not its whole time from the birth of Christ but only the part of it from its full inauguration. And as a matter of fact, this is also the portion of the whole Christian dispensation which lies nearest to the end. For whether we date the Christian dispensation in its whole extent from the birth, or public ministry, or death and resurrection, of Christ, the part of it beginning at its full inauguration at the destruction of Jerusalem to which the apostle, when he wrote, looked forward as ‘at hand’, is the portion of it which lies nearest

to the end. Hort, in his work on 1 Peter, published 1898, observes that the genitive in the apostolic phrase 'revelation of Jesus Christ' is the objective genitive, in 1 Pet. 1. 7, 13, as also 'as certainly', in Rev. 1. 1; that this phrase goes back to our Lord's words in Luke 17. 30, where the Revelation is assigned to a day, similarly verse 22, 'i.e. the day is a Divine manifestation, a day of the Lord'; that the revelations in 1. 5; 4. 13; 5. 1 grow out of this central revelation of Christ, comparing Col. 3. 4; 1 John 3. 2, where for *revelation* there is *manifestation* (φανερωθῆναι) and that the *revelation of Jesus Christ* is not 'to be limited to a sudden preternatural theophany. It may be a long and varying process, though ending in a climax. Essentially it is simply the removing of the veils which hide the unseen Lord, by whatsoever means they may be withdrawn'. On verse 13 he remarks, 'The grace is ever being brought and brought in fresh forms in virtue of the continuing and progressing unveiling of Jesus Christ.' The same great scholar in his work on the *Apocalypse of St. John*, published 1908, observes on Rev. 1. 1 that 'the words rendered *things which must come to pass*, ἃ δεῖ γενέσθαι, are from Dan. 2. 28 (LXX and Theod.), taken up (without ἃ) in our Lord's apocalyptic discourse in all the Gospels (Matt. 24. 6; Mark 13. 7; Luke 21. 9), and therefore sure to be in St. John's mind'. Verse 1 reads, R.V., 'The Revelation of Jesus Christ, which God gave him to shew unto his servants, *even* the things which must shortly come to pass'. On these words Hort observes, 'The conception of the book is not that the primary Revealer is Christ, though by the will or permission of God (ἐδωκεν); but that the primary Revealer is God, Christ being both that which is revealed and the supreme and instrumental Revealer. That the

book should be called "an unveiling of Jesus Christ" agrees best not only with the more closely related language in other books of the New Testament (of course they have also the less specific sense of unveiling mysteries, to which the subjective construction has resort), but with the contents of the book itself. If events are the primary subject, the Epistles to the Seven Churches are an excrescence. If the invisible Lord is the primary subject, both parts of the book have a natural and fitting bond. Chapter 1, especially 12-18, is the first revelation of Jesus Christ, and the several features of it reappear in the several seven epistles (other revelations of him in chs. 4-22) . . . ἡν is governed by δεῖξαι as well as by ἔδωκεν . . . ᾧ is in apposition to ἡν. Strictly therefore it is not the Revelation, but the showing of the Revelation which is given to our Lord'. On the opening phrase of the Book, *Revelation of Jesus Christ*, he observes that ἀποκάλυψις is without the article, as in 1 Pet. 1. 7, 13, 'where along with an implied reference to the great future revelation of Jesus Christ, an ἀποκάλυψις I.X. is apparently contemplated as brought about from time to time at an extreme season (1. 5). . . . But a still more important if less verbal parallel is in our Lord's own words in Luke 17. 30 (Lot and Sodom), *so it shall be in the day the Son of man is revealed*, where there is probably an allusion to Daniel's vision of judgment (7. 13). Here ἀποκάλυψις expresses from another side the same idea as ἡ παρουσία in Matt. 24. 3, 27, 37, 39 . . . compare 2 Thess. 2. 8, ἡ ἐπιφάνεια τῆς παρουσίας', the manifestation of the coming.

This word ἐπιφάνεια, manifestation—cf. Matt. 24. 30, φανήσεται—is sometimes used alone for the coming of Christ, 1 Tim. 6. 14; 2 Tim. 4. 1, 8; Tit. 4. 1 (2 Tim. 1. 10 of his first coming), as well as παρουσία, *coming*,

and ἀποκάλυψις, *revelation*, rendered *coming* in 1 Cor. 1. 7, A.V. Thus in 1 Tim. 6. 14, the apostle Paul writes, 'I charge thee in the sight of God . . . that thou keep the commandment, without spot, without reproach until the appearing (manifestation) of our Lord Jesus Christ which in its own times he shall show'. . . . Here the word *manifestation* is used instead of *coming*, or *revelation*; and (compare 'the oncoming ages', Eph. 1. 21, and the 'later times', 1 Tim. 4. 1) the manifestation (coming, or revelation) is not a single event or crisis, but a series of crises each to take place in its *own due time*, but all in *the coming age*, or *last time* soon to be fully inaugurated. In the Article 'Parousia' in Hastings' *Dictionary of the Bible* it is remarked, 'The sharp line of distinction which later Theology has drawn between the final Advent and these preliminary Advents is not always observed in the New Testament. There are passages, like Matt. 26. 64, where the coming of Christ in glory is represented as a continuous process. . . . In the fourth Gospel we have a gradual process of which the "Last Day" is only the final consummation. . . . The Day to which a reference is repeatedly made in these (our Lord's final discourses in John) discourses (14. 20; 16. 26) is not the "Last Day" of the judgment, but the Gospel dispensation' (that is, as we have seen, the Gospel or Messianic dispensation of the 'last time' that was to be fully inaugurated before that generation passed away).

In view of what has been set forth in the preceding pages of this chapter, and of Ch. VI, it may be observed that:—

The whole Christian dispensation from the birth of Christ to the end is in the New Testament called *the last* or *latter days*, or *the last* or *end* or *latter part of the days*, or

of *the times* (*times* in 1 Pet. 1. 20 meaning the same as *days* in other passages), these expressions going back to the Old Testament, אַחֲרֵית הַיָּמִים, the last or end or latter part of the days, or the last or latter days, the prophetic designation of the days or times of the Messiah, the Messianic age or dispensation, which is also called *the end of the ages* (Heb. 9. 26), and *the ends of the ages* (1 Cor. 10. 11). See Acts 2. 17; Heb. 1. 2; Jas. 5. 3; 1 Pet. 1. 20. Thus from the birth of Christ to the destruction of Jerusalem the early part of the Messianic age and the latter part of the Jewish age run side by side: and in A.D. 70 the latter is fully ended, the former fully inaugurated, and its full inauguration divides it into two periods or ages, that from the birth of Christ to the destruction of Jerusalem (A.D. 70), and that from then to the end, the 'Last Day'.

To the approaching end of the Jewish age, or Mosaic dispensation, and full inauguration of the Messianic age or dispensation, the apostles and New Testament writers, in the period between the death of Christ and A.D. 70, all eagerly look forward and teach the early Christians to look forward, their expectation and teaching going back to the prophetic teaching of our Lord recorded in the Gospels, which again goes back to the prophecy in Daniel.

The time from the full inauguration of the Messianic age or dispensation on to the end is called by the apostle Peter, writing before its inauguration, *the last time* (καίρὸς), 1 Pet. 1. 5; by the apostle John, writing after its inauguration (1 John 2. 18), *the last hour* (ὥρα); and by Jude (18) it is called *the last time* (χρόνος). It is also called before its inauguration *the coming age*, *the inhabited earth to come*, and *the coming (oncoming) ages*. This last expression shows that it was to be made up of several

successive periods or ages : with this accord the expressions 'later times', 1 Tim. 4. 1, and 'own times', 1 Tim. 6. 14. What was to take place at its full inauguration was to imply and be typical of not only what was to take place at its end, but also of what was to take place at the inauguration of each of these successive intermediate times or ages. From the moment of the completion of the setting up, or full establishment of the Messianic kingdom on, in the course of its necessary development, to its consummation at the Last Day, they are the successive crises introducing the successive stages of that development onwards to the consummation. Hence the expressions used of the first great crisis at the full inauguration of the Messianic kingdom *might*, one or more of them, be used of any of the succeeding crises as implied in and typified by it: and this is what we actually find done in the New Testament. Each as well as the first, and implied in and typified by the first, is a day of the Lord, 'one of the days of the Son of man'; each is a manifestation of the Son of man; each is a day in which the Son of man is revealed, a revelation of Jesus Christ: each is a coming or *parousia* of the Son of man, a coming of the Son of man on the clouds of heaven; each has two aspects, one to his foes, another to those who love him and do whatsoever he commands them. All this is in our Lord's prophetic teaching in the Gospels (see preceding chapter, and especially on Matt. 26. 64), and more fully in the Book of Revelation (see below, Ch. IX), and it all goes back to the prophecy in Daniel (see *ante*); in the other books of the New Testament (see Hort above quoted on 1 Pet. and the Apocalypse) there is the same teaching (see also below, Ch. VIII, on 2 Thess. 2) and nothing whatever inconsistent with it. On Matt. 26. 64,

as we have seen, Meyer says, that '*henceforth ye shall see* can only be said of something that, beginning now, is continued henceforth'—and that by his continuous coming is meant historical 'manifestations, all of them, of his sovereign sway', or as it is phrased in Hastings' *Bible Dictionary*, Art. 'Parousia', Meyer interprets it in the sense of 'a continual historical revelation of Christ's power and triumph'; and Gould says that what our Lord means is, 'that the coming is not a single event', but 'repeated interferences in the world's history of which the destruction of Jerusalem was the first'. These 'repeated interferences', however designated, are organically connected as a single series, are links of a chain, and hence any of the designations may denote in one passage the whole chain, in another one of its links, as the first, or an intermediate, or the last: and when it denotes the whole as future, and speaks of it as near, that can only mean that the first part of it is near, just as when we speak of a road, whose starting-point we are approaching, as near, we mean that its beginning, not that its end, is near. Whenever in a passage of the New Testament any of these designations, as Coming, *Parousia*, Manifestation, Revelation, or Day of the Lord, is used, the expression alone does not determine *which* of these links is meant (or whether the whole chain, the whole dispensation of the 'last time'); to ascertain that, the context and circumstances in which it is used must be considered along with it. (It may be observed that the expression 'Second Coming' does not occur in the New Testament.)

These things being so, granting that the first generation of Christians were specially taught, warned, exhorted by our Lord and his apostles as to the coming before

that generation passed away of the 'last time' ushered in by the first great crisis at the destruction of Jerusalem and full inauguration of the Messianic age and kingdom, and that since that great crisis no generation of Christians is or can be in the same attitude of expectancy with respect to that crisis, it is nevertheless true from that time to this, and must continue true to the final crisis at the Last Day, that to every generation there is an analogous crisis approaching, a coming or parousia, a manifestation, a revelation of Jesus Christ, a day of the Lord; and similar necessity to lay to heart the solemn teaching, warning, exhortation of our Lord and the apostles, similar ignorance of the day and the hour, similar need for watching at every season and praying, so as not to be surprised while asleep by the approaching crisis, when it cometh as a thief in the night, but to prevail to escape all the dread things that shall come to pass and to stand before the Son of man. The truth of this is seen more clearly when we consider that many, in fact most, of that first generation of Christians died before the expected crisis came to pass; but since they knew that as death found them so they would be in the Day of Judgment before the Son of man at his Final Coming, they had the same need to be watchful, prayerful, always ready, as those who lived till the crisis had come to pass. The former, faithful unto the time of death, received the same crown of life as the latter, faithful unto the time of crisis. And so it will be with the latest generation: the faithful unto death then who die before the Final Coming of the Lord, and the faithful who shall be alive on the earth at his Final Coming, receive the same crown of life; and equally with the first generation of Christians they will need to obey Christ's teaching, to

watch and pray and be always ready: for they know neither the day nor the hour either of death or of that Final Coming: that teaching of Christ repeated by his apostles is thus for all the generations and for every individual of them. So when he taught his first disciples to pray, 'Thy kingdom come', though it is true that only the first generation could in offering that prayer look forward to that coming of the kingdom with power which was to take place before some of them had tasted death, yet it is none the less equally true that that prayer is for all his disciples of every succeeding generation on to the end: for, since its full establishment in A. D. 70 to which they so eagerly looked forward, the kingdom is ever coming in the course, from stage to stage, from crisis to crisis, of its necessary development, and must continue to do so on to its final consummation.

It was this 'last time' with its momentous contents, to which, in the period between our Lord's death and his coming in his kingdom with power and glory at the destruction of Jerusalem, the first generation of Christians eagerly looked forward as nigh. To a traveller in Russia eager to get to the starting-point of the train that runs across Asia it might be said, 'The railway is near': this would not mean that any part of it in mid-Siberia, still less that its terminus on the Pacific coast, was near. When in ordinary speech we say, 'The long-expected war is approaching', or 'at hand', what is meant and understood is, not that the end, but that the beginning or outbreak of it is at hand: 'the time of the war is at hand' means the beginning of the time of it is at hand. And so, as we shall see, the words 'the time is at hand', Rev. 1. 3, are to be understood as meaning the beginning of the 'last time' (*καίρὸς*) is at hand. When in 1899 we used

to speak of the twentieth century as near, this did not mean that its middle part, still less that its end, but only that its beginning was near.

NOTE.

Westcott (*The Historic Faith*, p. 87 ff.) says, 'No one can study the New Testament without feeling that the thought of Christ's return was everywhere present and powerful in the first age. In the Gospels and the Apocalypse, in the Acts and in the Epistles, the same hope is the subject of promise, of exhortation, of vision; and I do not think that it would be possible to find any other special doctrine of Christianity which is not only affirmed but affirmed in the same language by St. Paul and St. James, by St. Peter and St. John. The return of Christ to judgment was the subject on which St. Peter spoke when the Jewish multitude were astonished at the first apostolic miracle: it was the subject on which St. Paul spoke when he first passed over into Macedonia and his enemies accused him of preaching 'another king than Caesar'. It seems to rise uppermost in the minds of the apostles when they are most deeply moved themselves and when they wish to move others most deeply. It is, as they declare it, the sufficient motive for patience in affliction and the end of expectation in the presence of triumphant evil.

'And more than this: the hope of Christ's return was not only universal in the first age: it was instant. From Jerusalem and Corinth the same voice came that 'the time was at hand', even as when the Baptist heralded Christ's ministry. The dawn of an endless day was held to be already breaking after a weary night; and while St. Paul reproved the error of those at Thessalonica who neglected the certain duties of life that they might, as they fancied, watch better the spread of the heavenly glory, he confirmed the truth which they had misinterpreted. . . .

'In this respect there can be no question as to the natural meaning of the language of the New Testament.

But it has been said that experience has shown that the apostolic expectations were mistaken: that they looked in vain, however confidently, for Christ's immediate return: that we must take warning from their disappointment against indulging in visionary hopes.

'I say nothing on the general character of such rash conclusions. I readily admit that there may have been self-willed believers in the first age, as there are in all ages, who boldly determined how Christ should return and how he should establish his sovereignty. So it was before Christ's first coming. Such men were indeed disappointed; and, as we see from the Epistle to the Hebrews, they found it hard to submit their fancies to God's will. But their errors, their mistaken and defeated hopes, alter nothing in the fulfilment of the Divine counsel. The apostles looked for Christ, and Christ came in the lifetime of St. John. He founded his immovable kingdom. He gathered before him the nations of the earth, old and new, and passed sentence upon them. He judged, in that shaking of earth and heaven, most truly and most decisively the living and the dead. He established fresh foundations for society and a fresh standard of worth. The fall of Jerusalem was for the religious history of the world an end as complete as death. The establishment of a spiritual Church was a beginning as glorious as the Resurrection.

'The apostles, I repeat, looked for Christ's coming in their own generation, and Christ came. The form of his coming, his coming to judgment, then is a lesson for all time. . . . We see in that coming the type and the promise of other comings through the long ages, till the earthly life of humanity is closed. . . .

'For it is at once obvious that the coming of Christ is not one but manifold. . . . The conviction that this is so gives a new significance to the past and to the future. We look back, and we may without presumption recognize comings of Christ in earlier centuries of Christendom. We look forward, and with patient confidence we rest in the knowledge that in due time he will show his purpose and his power to those who love him.

‘At the foundation of the Byzantine Empire in the fourth century . . . Christ came as King and Judge. . . .

‘But beyond all these preparatory Comings (whether in the past or in the future) there is a day (the day of his Final Coming). . . . In that Coming, that Manifestation, that Presence, the first Coming on earth and the later Comings in history shall be shown in their full import. Then all things, our actions and ourselves, shall be seen as they are, seen by ourselves and seen by others. Then the whole course of life, the life of creation, of humanity, of men, will be laid open, and that vision will be a Judgment beyond controversy and beyond appeal. . . .

‘How this Last Coming of Christ to judgment shall be accomplished, which reveals the world to itself, we know not, and it is idle to speculate. But for each one of us death is its symbol. For each one of us that solemn coming, which seals our earthly work, is in a most real sense the vision of God, instantaneous and age-long, the vision in his light of ourselves.’

CHAPTER VIII

2 THESSALONIANS 2. 1-12

SOME among the Christians in the Church, which the apostle Paul had recently formed, at Thessalonica, had taken up and were propagating the belief that the Final Day of the Lord, at the close of the 'last time', was imminent, or already setting in: much mischief was thereby being, and more in danger of being, wrought. How the belief arose is not clearly stated; but, no doubt as in similar cases since (as, for instance, widely in Europe in the time of extraordinary ignorance at the end of the tenth century. See Mosheim, Cent. 10, Part II, ch. iii, § 3), it was through a misunderstanding of prophecy. The apostle in his previous epistle had spoken of the coming of the Lord Jesus, 1 Thess. 2. 19; 3. 13; 4. 15; and, in the very words used here, of 'the Coming of our Lord Jesus Christ', 5. 23; and also of 'a day of the Lord', 5. 2. For some of the raw converts, just entering the new world of Christianity, it was easy to misunderstand these passages and the prophetic teaching of our Lord as to his coming and his day at the destruction of Jerusalem, before that generation should have passed away, or before some of those to whom he spoke should have died. The apostle had written (1 Thess. 4. 13-18), 'we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. . . . The dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to

meet the Lord'; cf. 1 Cor. 15. 51-52, 'we', &c. And he had also written, 1 Thess. 2. 16, speaking of the Jews, 'the wrath is come upon them to the uttermost'. As Claudius had then just banished the Jews from Rome for raising disturbances, they might easily think, and rightly, that the doom of Jerusalem, the end of the Jewish age, was impending: and they might easily think, and wrongly, that the near approaching coming and day of the Lord thereat was to be so immediately followed by and closely associated with his Final Coming and day at the Resurrection as to be almost simultaneous with it; and that this was what our Lord and the apostle after him had meant. To see how easily they could have taken up this view, one need only call to mind the fact, that in the present day some hold, strangely enough, that this was exactly what our Lord and the apostle did mean and teach. For such an error there must be something plausible to be alleged. And it is alleged by some now, as probably it was by these Thessalonians, that the apostle's words, 'we that are alive, that are left unto the coming of the Lord', mean that he expected the Final Coming of the Lord to take place before that generation passed away, while he was still alive. It is true that taken by themselves they *might* mean this, just as it is true on the other hand that they *might* mean, 'Christians that are alive, that are left unto the coming of the Lord'. (Farrar, *Life and Work of St. Paul*, ch. 30, says, 'He had as little meant positively to assert that he would survive to the Advent when he said "we that are alive", than he meant positively to assert that he should die before it occurred, when, years afterwards, he wrote "He which raised up the Lord Jesus shall raise up *us* also by Jesus" (2 Cor. 4. 14). That "we" in these instances was generic

is obvious from the fact that he uses it of the dead and of the living in the same epistle, saying in one place, "*We shall not all sleep*" (1 Cor. 15. 51), and in another, "*God will also raise up us by his own power*" (1 Cor. 6. 14.) But when we take them as of course, in order to understand their meaning, we ought to do, with other relevant things, we see that only the latter expresses the apostle's doctrine on the subject of which, here, and 1 Cor. 15. 51-52, he treats. For it is certain that the view and teaching imputed, as just said, to our Lord and the apostle (along with the other apostles and early Christians) as following him, that the Final Day of the Son of man was imminent, or to be before that generation passed away, is erroneously so imputed. What his teaching with that of the apostles following him was, we have seen above; there is nothing whatever of such a view in that teaching; reaffirming as it did that of the prophecy of Daniel, such a view was absolutely impossible in that teaching: see also below, next chapter. In the passage before us the apostle Paul denounces this view as a delusion, and solemnly warns against it thus:—

- 1 'Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto
- 2 him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is at
- 3 hand; let no man beguile you in any wise: for (that day of the Lord shall not come) unless the apostasy shall have come first, and the man of lawlessness shall have been
- 4 revealed, the son of perdition, he that opposeth and exalteth himself against every one called God or object-of-worship; so that he seats himself in the temple of God,
- 5 setting himself forth that he is (represents) God. Re-

member ye not, that, when I was yet with you, I used to
 6 tell you these things. And now ye know that which
 restraineth, to the end that he may be revealed in his
 7 own time (*καιρός*). For the mystery of lawlessness doth
 already work: only he who restraineth now (will restrain),
 8 until he be taken out of the way. And then shall be
 revealed the lawless one, whom the Lord Jesus shall slay
 with the breath of his mouth, and bring to nought by the
 9 manifestation of his coming; (even he) whose coming is
 according to the working of Satan with every power and
 10 signs and wonders of a lie, and with every deceit of
 unrighteousness for the perishing, because they received
 11 not the love of the truth, that they might be saved. And
 for this cause God sendeth them a working of error, that
 12 they should believe the lie; that they all might be
 judged who believed not the truth, but had pleasure in
 the unrighteousness' (2 Thess. 2. 1-12).

The *words* in verse 1, 'the coming of our Lord Jesus Christ, and our gathering together (*ἐπισυναγωγῆς*) unto him', remind us of the teaching of our Lord, recorded in Matt. 24. 30-31; Mark 13. 26-27; as to his coming and gathering together (*ἐπισυνάξει*) his elect. But, as we have seen, that coming at the destruction of Jerusalem and completion of the setting up of his kingdom implied, and was the type of all his subsequent comings in the course of the development of his kingdom on to his Final Coming. It was the first of the series, the first link of the chain, the beginning of a process which must go on to its consummation. It was only the full inauguration of what previous to it, and never after it, in the New Testament was called 'the coming age'; it was the beginning, not the end, of the 'last time'. And during that fully inaugurated Messianic age, or 'last time', the

process of his gathering together his elect unto him, into his fully established universal kingdom, continues to the final consummation at the Last Day, when it is completed. The coming of the Lord mentioned in verse 8 is not that at the beginning, and not that at the end, of the 'last time', but, as we shall see, one that is intermediate. 'The Day of the Lord' spoken of in verse 2 is the Last Day: it is not again mentioned in the succeeding verses: all that is implied in these verses regarding it is, that certain things must take place before that Day shall come. His object in these verses is to explain the doctrine which he had previously taught (verse 5) 'touching the coming of our Lord'; a doctrine which (as above shown) was, that his impending coming at the end of the Jewish age was far indeed from being to be immediately followed by the Last Day, as the Thessalonian errorists supposed.

The apostle mentions four things which were to take place in the course of this fully inaugurated Messianic age or 'last time', as showing that the interval of time between the impending Day, its beginning, and the Last Day, its end, was to be of long duration, for 'ages' (Eph. 2: 7): these four things are the coming of the Apostasy, the coming of the lawless one, the removal out of the way of the then existing restrainer, restraining power, or obstacle, previous to the coming of the lawless one, and the destruction of the lawless one at the coming of the Lord. As to the order in which these things were to take place, the Apostasy was to come before the coming of the lawless one, and the lawless one was not to come until after the obstacle had been taken out of the way (how long after is not said). The Apostasy was to be in the Christian Church: the lawless one was to be the

Antichrist or antichristian world-power coming on the heels of it: the obstacle was the world-power existing in the apostle's time, the power of heathen Rome. That the obstacle or restrainer was the then existing Roman world-power, and that it was to be taken out of the way, or come to its end, before the final hostile world-power should arise; this was the interpretation of the Fathers in the second century (as Justin first half, Irenaeus second half, Tertullian end of it) and onwards, and we may believe that it came down to them by tradition from the apostles. 'Who can this (the restrainer) be', says Tertullian, 'but the Roman state, the division of which into ten kingdoms, will bring on Antichrist, and the lawless one shall be revealed'? A recent writer (Dr. Kennedy, Cunningham Lectures for 1904, on *St. Paul's Conception of the Last Things*, second edition, 1904, pp. 220-1) says, 'The place assigned by St. Paul to the Roman power in the development of the events of the end, supplies a needful caution in our estimate of his expectation of the Parousia. Apart from this, indeed, he distinctly declares to the Thessalonians that the day of the Lord is not imminent (*ἐνέστηκεν*). But his reference to the restraint of the Imperial Government suggests that the apostle must have been prepared, even in those early days, to allow the intervention of a lengthened period ere the end should break in. For assuredly, at the time when he wrote, there was little to presage any speedy collapse of the mightiest empire of the world.' The apostle knew that this heathen power was to destroy to desolation the city and the sanctuary, making sacrifice and offering to cease (Dan. 9. 24-27; Luke 21 and parallels); and that from then onwards it was to continue treading down Jerusalem, and persecuting the

people of Christ for a long period of 'a time, times, and a half', or till these its times should be fulfilled, and then come to its end (Dan. 9. 27 b; 11. 45; 12. 7 ff.; Luke 21. 20-24): see above Ch. IV, § 2, 'The period from the completion of the setting up of the Messianic kingdom to the end of the fourth beast, A.D. 70 to A.D. 324.' And we now know, after the event, that that heathen power, the fourth great beast or penultimate hostile world-power of the prophecy in Daniel, the sixth head or penultimate hostile world-power of the prophecy in the Revelation of John, did with its persecutions come to its end in the first quarter of the fourth century. It appears (verse 5) that the apostle had told the Thessalonian Christians, while he was with them, that the Roman power was, according to the prophecy of our Lord, reaffirming that in Daniel, to come to its end. Referring to this he writes, verses 6, 7, 'And now ye know that which restraineth . . . only he who restraineth now (will restrain) until he be taken out of the way', that is, be destroyed or ended. (For the interchange here of neuter and masculine in speaking of this world-power, compare Dan. 7, where it is spoken of as 'king', verse 17, and 'kingdom', verse 23). They knew that he meant this because of what he had previously often told them. And so he uses the definite article before 'apostasy', and 'man of lawlessness', because he had previously told them of these also. As, in the prophetic style, 'he who restraineth now' signifies not an individual but the then existing world-power of heathen Rome, so 'the man of lawlessness', 'the lawless one' ('the Antichrist', 1 John), signifies not an individual but the Antichristian world-power that was to come after the Roman world-power should have been 'taken out of the way'.

In the prophecy in Daniel, ch. 7, following the period just referred to, there is another, for which see above Ch. IV, § 3, 'The period of the "ten kings", from the end of the fourth beast to the rise of the final beast, fourth century to seventh century A. D.': and following this latter there is yet another, for which see Ch. IV, § 4, 'The period of the "later king" that put down three of the ten, taking their place, the final beast, and of the other or remaining seven'. That the final beast or 'later king' of the prophecy in Daniel is the hostile world-power called, by the apostle Paul, the lawless one; and (see below) in the Revelation of John, the final or *seventh* head or form of the hostile world-power domination, that is, the final beast, as well as the *eighth* king, as being the eighth to the remaining seven of the ten kings after he had put down three of them (Rev. 17. 8-11); and, by the apostle John in his epistle written forty years after the date of 2 Thess., the Antichrist; this was the interpretation of the Fathers, as Justin, Irenaeus, and Tertullian, before mentioned, and, as before, here again we may believe that it came down to them by tradition from the apostles. We read, verses 7 and 8, 'only he who restraineth now (will restrain) until he be taken out of the way. And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming'. These words might seem to mean that the lawless one, the final beast or Antichristian power, would be revealed, or arise, immediately after the end of the fourth beast, and on being revealed, or arising, would not continue long, but be almost immediately destroyed. The words, however, being not history but prophecy, in the ordinary prophetic manner of repre-

sentation do not mean this. It was known to the apostles that this final hostile world-power was to continue for a lengthened period of time (Ch. IV, § 4), that figuratively designated 'a time, and times, and half a time', Dan. 7. 25; and that it was to be revealed or arise, not immediately at the end of the fourth great beast or world-power, but 'after' (Dan. 7. 24) the period of the 'ten kings' that were immediately to succeed that fourth 'great beast', taking its place or superseding it. We now know, after the event, that this intermediate period of the 'ten kings' between the end of the fourth and the rise of the final beast lasted about three centuries, from the fourth to the seventh century A. D. (see Ch. IV, § 3). And it is in this period that we must look for the rise or 'coming' of the Apostasy, which was to take place before that of the lawless one, verse 3.

The apostle says that the Apostasy is to come first, and the man of lawlessness to be revealed. 'We must distinguish, then, between "the Apostasy" and "the man of lawlessness", in that the former is the corruption of *the Church*, while the latter is the culmination of the evil of *the world*. . . . But the two . . . though not identical, are in combination. The former naturally contributes to the latter, an apostate Church paving the way for the advent of an . . . (Antichristian) world-power' (Findlay, *Camb. Bible*, in loc.). And he adds, 'We shall find in the next verse an echo of the prophecies of Daniel, so clear as to justify us in regarding these two evil powers as analogous to those of Dan. 8. 23: "When the transgressors are come to the full, a king of fierce countenance shall arise"; where, as it proved in the Maccabean times, the apostasy in Israel gives the signal for the rise of the heathen despot.' The

same analogy is exemplified in other great crises of the pre-Messianic age as well as in that of the second century B.C. Thus in the eighth century the apostasy in Israel gave the signal for the Assyrian world-power invasion: Assyria was 'the rod of God's anger', Isa. 10. 5-6: cf. 2 Kings 17. 1-23, verse 20, 'The Lord . . . delivered them into the hands of the spoilers'. So in the latter part of the seventh and earlier part of the sixth century the apostasy within Judah gave the signal for the Chaldean world-power invasion and destruction of the temple: see among other places, Jer. 19 and 21. 10 ('given into the hand of the King of Babylon'), cf. 2 Chron. 36. The apostle Paul here indicates that the same analogy is to be exemplified in the Messianic age; the rise of the Apostasy within Christendom was to give the signal for the rise of the invading Antichristian world-power of the prophecy in Daniel, ch. 7. As Israel had been *delivered into the hand* of the Assyrian, and Judah had been *given into the hand* of the Chaldean, so a part (as it were three parts out of ten) of Christendom was to be *given into the hand* of that Antichristian world-power (Dan. 7. 25). As these had been, so after the same analogy this was to be, the rod of God's anger, the scourge of apostasy and corruption within the Church. And as the Assyrian and the Chaldean invading and destroying world-powers had perished, so this Antichristian world-power, when its times were fulfilled, was to go into perdition (verse 8; Dan. 7. 11, 26; Rev. 17. 11). The same analogy was beginning to be exemplified in the apostle's time: because of apostasy and corruption within the Jewish Church the wrath was coming upon them to the uttermost in the great impending crisis, in which the Roman world-power was to be the rod of God's anger,

the destroyer of the city and the temple : and the destroying world-power was, like its predecessors, when its times were fulfilled, to be taken out of the way, or come to its end, the end and that decreed poured out upon it.

These things, according to the unchangeable principles of the Divine government, being so, and the rise of this invading Antichristian world-power having been set forth as it is in the prophecy in Daniel, it is really implied, though not expressed, in that prophecy, that it was to be preceded, as in all the other cases, by apostasy and corruption within the Church: though the latter alone is expressly predicted, the former is implied as preceding it, the sin bringing on the punishment. As there had been apostasy in the pre-Messianic, so there was to be apostasy in the Messianic age. It was expressly revealed by the Spirit that there was to be apostasy in the Messianic age. Thus we read in 1 Tim. 4. 1, 'But the Spirit saith expressly, that in later times some shall fall away from the faith'; the word here rendered, R. V. 'shall fall away' is ἀποστήσονται, lit., shall apostatize, as the word rendered, 2 Thess. 2. 3, 'falling away', is ἀποστασία, lit., apostasy. The statement in 1 Tim. may have a wider sweep than this in 2 Thess.: and may refer not only to this but to every apostatizing in the 'later times' of the Messianic age: and it does refer, if not exclusively, to this, the Apostasy to come before, or precede, the rise of the Antichristian world-power, and therefore, as above shown, in the particular 'later time' or period of the 'ten kings', fourth to seventh century A. D.

During this period, from the time of Constantine onwards to its end, apostasy and corruption within the Church grew from more to more, and by the end of it had culminated or come to the full. A volume might be

written on the subject, which here will be treated only by referring to the history of the time. Speaking of the beginning of the period, Mosheim (cent. 4, part 2, ch. 3, §§ 1, 2, 3, 16) says, 'we see on every side evident traces of excessive veneration for departed saints, of a purifying fire for souls when separated from the body, of the celibacy of the clergy, of the worship of images and relics, and of many other opinions, which in process of time almost banished the true religion, or at least very much obscured and corrupted it . . . and shameful as it may appear, it is beyond all doubt that the worship of the martyrs, with no bad intentions indeed, yet to the great injury of the Christian cause, was modelled by degrees into conformity with the worship which the pagans had in former times paid to their gods. From these specimens the intelligent reader will be able to conceive how much injury resulted to Christianity from the peace and repose procured by Constantine, and from an indiscreet eagerness to allure the pagans to embrace this religion. . . . This inconsiderate piety of the common people opened a wide door to the endless frauds of persons who were base enough to take advantage of the ignorance and errors of others to advance their own interests. Rumours were artfully disseminated of prodigies and wonders to be seen in certain edifices and places (a trick before this time practised by the pagan priests), whereby the infatuated populace were drawn together, and the stupidity and ignorance of those who looked upon everything new and unusual as a miracle were often wretchedly imposed upon. Graves of saints and of martyrs were supposed to be where they were not, the list of saints was enriched with fictitious names, and even robbers were converted into martyrs. Some buried

blood-stained bones in retired places, and then gave out that they had been informed in a dream that the corpse of some friend of God was there interred. Many, especially of the monks, travelled through the different provinces, and not only shamelessly carried on a traffic in fictitious relics, but also deceived the eyes of the multitude with ludicrous combats with evil spirits. It would require a volume to detail the various impositions which were for the most part successfully practised by artful knaves, after genuine piety and true religion were compelled to resign their dominion in great measure to superstition. . . . Two principal errors were now almost publicly adopted, from which afterwards immense evils resulted. The first was, that to deceive and lie is a virtue when religion can be promoted by it. The other was, that errors in religion, when maintained and adhered to after proper admonition, ought to be visited with penalties and punishments.'

Things gradually grew worse. Speaking of cent. 5 (part 2, ch. 3, § 2) Mosheim says, 'The superstitious notions and human devices by which religion was before much clogged, were very considerably augmented. The aid of departed saints was implored with supplications by vast multitudes, and no one censured this absurd devotion. Nor did the question which afterwards occasioned much debate—namely, in what way the prayers of mortals could reach the ears of residents in heaven, present any difficulties to the Christians of those times. For they did not suppose the souls of departed saints to be so confined to the celestial mansions, as not to have liberty of paying visits to mortals and of travelling over various regions at their pleasure. These unembodied spirits were supposed to be frequent and willing visitors

at the places where their bodies were buried ; and this opinion, transmitted to Christians from the Greeks and Romans, drew a great conflux of supplicants to the sepulchres of the saints. The images of those who were in reputation for sanctity while alive were now honoured with extraordinary devotion in several places ; and there were those who believed what the pagan priests had maintained respecting the statues of Jupiter and Mercury—namely, that those inhabitants of heaven were favourably present in their images. The bones of martyrs and the sign of the cross were supposed to be the most sovereign remedies against the assaults of demons and all other calamities, and to have power not only to heal diseases of the body, but likewise those of the mind. . . . As no one in those times objected to Christians retaining the opinions of their pagan ancestors respecting the soul, heroes, demons, temples, and the like, and their transferring them into their devotions ; and as no one proposed utterly to abolish the ancient pagan institutions but only to alter them somewhat and purify them, it was unavoidable that the religion and the worship of Christians should in this way become corrupted. This also I will add, that the doctrine of the purification of souls after death by means of some sort of fire, which afterwards became so great a source of wealth to the clergy, acquired in this age a fuller development.’

Speaking of cent. 6 Mosheim (part 2, ch. 2, §§ 3, 5 ; ch. 3, §§ 1, 2, 5 ; ch. 4, § 4) says, ‘It was supposed . . . that the prayers of departed saints, which were most efficacious with God, might be purchased by presents offered to them, and by temples dedicated to their names. . . . These temples were immensely numerous

both in the East and in the West. . . . Nor did they doubt at all that these saints took under their immediate protection and care the provinces, cities, towns, and villages in which they saw such residences prepared for them. . . . The progress of monkery was very great both in the East and in the West. In the East, whole armies of monks might have been enrolled, without any sensible diminution anywhere . . . the whole monastic order abounded with fanatics and profligates. In the Eastern monasteries there were more fanatics than knaves. In the Western there were more knaves than fanatics. . . . To inculcate piety by examples was the aim of all those who wrote *Lives of the Saints* . . . nearly all these entertain their readers with marvellous and silly fables, and propose for imitation none but the delirious persons or those of perverted mind, who did violence to nature and adopted austere and fantastic rules of life. To endure hunger and thirst without repining, to go naked about the country like madmen, to immure themselves in a narrow place, to expect to behold with their eyes closed an indescribable divine light (Dr. Reid adds here in a note, 'to live in the most disgusting filth')—this was accounted holy and glorious. The less any one resembled a man of rational and sane mind, the more confidently might he hope to attain an honoured place among the heroes and demi-gods of the Church. Those who instructed the people made it their sole care to imbue them more and more with ignorance, superstition, reverence for the clergy and admiration of empty ceremonies, and to divest them of all sense and knowledge of true piety. Nor was this strange, for the blind—that is, persons for the most part grossly ignorant and stupid—were the leaders of the blind. Whoever

wishes to gain more distinct information on this subject need only read what occurs, among other works, in the epistles and other writings of Gregory the Great (died A. D. 604), respecting the worshipping of images and departed saints, the fire which purifies souls after death, the efficacy of good works, that is, human prescriptions and devices for attaining salvation, the power of relics to remove defects both of soul and body, and other things of the like character. A man of sense cannot help smiling at the generosity of the good Gregory in distributing his relics; but he must feel pity for the simple, stupid people, who could be persuaded that oil taken from lamps burning at the sepulchres of the martyrs possessed uncommon virtues and efficacy, and imparted both holiness and security to its possessors.'

On the heathenizing of Christianity, or development to the full of the idolatrous apostasy, in this period, compare Gibbon, chs. 28, 49, 50: space can only be found here for two or three brief extracts:—'The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire: but the victors themselves were insensibly subdued by the arts of their vanquished rivals.

'If, in the beginning of the fifth century, Tertullian or Lactantius had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation on the profane spectacle, which had succeeded to the pure and spiritual worship of a Christian congregation.

'The use, and even the worship, of images, was firmly established before the end of the sixth century.

'The Christians of the seventh century had insensibly

lapsed into a semblance of paganism ; their public and private vows were addressed to the relics and images that disgraced the temples of the East ; the throne of the Almighty was darkened by a crowd of martyrs and saints and angels, the object of popular veneration ; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess.'

During the whole of this period what may be called civil war within the Church was raging, and by the end of it the result was that Christendom stood divided into sections in determined hostility to each other. Mosheim (cent. 7, part 1, ch. 2, § 4), noting this among the causes of the rapid success of the Moslem invasion (A. D. 633-641), says, 'The virulent contests among the Christians, Greeks, Nestorians, Eutychians, and Monophysites, who filled a large part of the East with carnage and horrible crime, rendered their religion odious in the eyes of many. The Monophysites and Nestorians, whom the Greeks oppressed most grievously, gave assistance to the Arabians, and facilitated their conquest of certain provinces' (so also Gibbon, ch. 41). In a note to Mosheim here, Dr. Reid observes, 'That the corrupt state of religion in the East and the prevalence of a Christianized idolatry ought also to be considered as not the least powerful among these causes of the success of Mohammedanism. Isaac Taylor has stated very forcibly this circumstance: 'What Mahomet and his caliphs found in all directions whither their scymetars cut a path for them, was a superstition so abject, an idolatry so gross and shameless, Church doctrines so arrogant, Church practices so dissolute and so puerile, that the strong-minded Arabians felt themselves inspired anew as God's

messengers to reprove the errors of the world, and authorized as God's avengers to punish apostate Christendom. The son of the bondwoman was let loose from his deserts to "mock" and to chastise the son of the free-woman.'

The Antichristian world-power that was to come upon the heels of the Apostasy, the final hostile world-power or 'beast' in Daniel (see above, ch. IV, especially § 4), and in the Revelation, is here, by the Apostle Paul, spoken of as the man of lawlessness (or, of sin), the lawless one (as thinking to change the times and *the law* of God, Dan. 7. 25); and by the Apostle John as the Antichrist, in 1 John 2. 18 ff.; 4. 3; 2 John 1. 7. 'The Antichrist does not mean, generally, the enemy of Christ, but *the opposition Christ*, i. e. *that* enemy of Christ, who, under the false pretence of being the real Christ, seeks to destroy the work of Christ. Almost all commentators have correctly supposed that John understands by this enemy the same as Paul speaks of in 2 Thess. 2. 3; the features which appear in the description of the apostle Paul and in the statements of John correspond too closely to admit of this being doubted' (Huther on 1 John 2. 18, *Meyer's Com.*). On this subject, the description of Paul and the statements of John both go back to the prophecy in Daniel. John writes, 'Ye have heard that Antichrist shall come'; Christian people of the age of Paul and John had heard this, because it was the common doctrine going back to that prophecy, not of them only, but of all the apostles: as Huther says, it 'formed a part of the apostolic preaching'. The final hostile world-power or 'beast' that is described in Dan. 7 as *speaking great things*, and 'because of the voice of the great words slain . . . and given to be burned

with fire', as speaking words against a side or part of the Most High, that is, contradicting as to that the Most High (the Ancient of days), and then, on the basis of that contradiction, making war upon and wearing out the saints of the Most High (the Messiah, Christ, as above shown), that is, the people of Christ; and thinking 'to change the times and the law of God' (which through Christ had been finally established as never to be changed); and thus to establish a new dispensation and a new universal religion in place of the Christian dispensation and religion, as if representing God, who alone changeth the times and the seasons, removeth kings, and setteth up kings (Dan. 2. 21); removing Christ from his throne, and putting himself up, or seating himself thereon instead; this is the Antichrist, the man of lawlessness, the son of perdition (doomed to perdition by 'the burning of fire'), he that opposeth and exalteth himself against every one called God or object-of-worship, so that he seats himself in the temple of God, setting himself forth that he represents God. The expression ὁ ἀντικείμενος, rendered 'he that opposeth', might equally well be rendered 'he that is Adversary' (i. e. to Christ—see Green's *Grammar of New Testament Greek*, p. 394), and, with the associated words in the sentence, denotes 'the Antichrist': for, as Huther says, 'though the name *Antichrist* contains an important feature which is not expressed in the name ὁ ἀντικείμενος (he that is Adversary), yet this very feature comes out so distinctly in the Pauline description that it is clear how suitable John's appellation of this enemy is.' The Antichrist, or 'opposition Christ', exalts himself against every one called God or object-of-worship: he does this when, endeavouring to establish his own new universal religion and kingdom as the final

and only true, he opposes every previously, up to his time, existing religion or worship, Heathen, Jewish, and Christian, seeking to put them down or sweep them away, that the earth may be filled with his alone. In particular, in seeking on this ground to put down God's Messianic or Christian religion, he exalts himself against the only true God, contradicting as to that the Most High ; speaking words against, or denying, the side or part of his revelation of himself contained therein, the final or crowning side or part of his self-revelation made through Christ his Son ; denying that Christ is 'the Word' who 'was God . . . and became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth' (John 1. 1, 14) ; and this so that, denying that Jesus Christ come in the flesh is the Ruler of the kingdom of God in the final dispensation, and the seal of the prophets, through whom the final or crowning side or part of the Most High's revelation of himself is made, he seats himself in the temple of God as the real Christ, the Ruler of the kingdom of God in the final dispensation, and 'the seal of the prophets' through whom the final or crowning part of the Most High's revelation of himself is made, setting himself forth that he represents God, i. e. pretending that he, and not Jesus, is the real Christ, or God's final representative, Ruler of his kingdom and seal of his prophets, so that acceptance of, not Jesus Christ's, but his teaching, with obedience to, not Jesus Christ's, but his rule, is absolutely necessary to salvation.

The denial that 'Jesus Christ has come in the flesh', or that 'Jesus is the Christ', the Son of the living God so come as the Son of man, the Word that 'became flesh', is 'the (spirit or characteristic) of the Antichrist',

1 John 4. 2, 3. 'Who is the liar but he that denieth that Jesus is the Christ? This is the Antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father : he that confesseth the Son hath the Father also', John 2. 22, 23. This being so, 'the God of those who deny the Son is not the true God, but a false image of their own thoughts—an *eidolon*' (Huther). The God of the Antichrist, or liar, is not God as revealed through Christ, but God with that final or crowning part of his revelation of himself made through Christ denied and taken away, and the pretended revelation of the Antichrist put in its place. The deceiving spirit of the Antichrist that denies that Jesus Christ is come in the flesh was already in the world, the mystery of lawlessness already working, in the apostle's time : only there was then the restrainer (that was to go on restraining) until he should be taken out of the way. And then, in his own due time, the Apostasy having come first, should be revealed the lawless one . . . whose coming (*parousia*) is according to the working of Satan with every power and signs and wonders of a lie, and with every deception of unrighteousness for the perishing, because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error that they should believe the lie ; that they might all be judged who believed not the truth but had pleasure in the unrighteousness (verses 8-12). The lie, here, in the description of Paul, is that of the Antichrist who is called the liar in the statement of John. "Working" (Greek, *energeia*, energy) is a word that St. Paul uses elsewhere of the operation of *God*. . . With studied emphasis and precision he borrows for the coming of Antichrist the terms proper to the coming of Christ,

making the one appear as a frightful mimicry . . . of the other. The lawless one has his "mystery", his "revelation", his "parousia", and his "power and signs and wonders", in which the "working of Satan" in him apes the working of God in Christ. This systematic, and as one might suppose, calculated adoption by Antichrist of the attributes of Christ is a most appalling feature in the apostle's representation. Satan himself, through his agent, usurps God's throne amongst men. And the man of lawlessness holds a relation towards Satan the counterpart of the relation of Christ to God' (Findlay, *Camb. Bible*). The Antichrist, or 'opposition Christ', here depicted, a 'caricature' of Christ (Lünemann), 'a sort of Satanic Messiah . . . the exact converse of Jesus' (Renan), is the final hostile world-power or 'beast' in Daniel and the Revelation, and as its *coming* (*parousia*) is predicted here, so in Rev. 17 we read that it *shall come* (*parestai*). As there is in this power some feature, if only a frightful mimicry, aping, or caricature, of the kingdom of Christ, so in Dan. 7 we read that it has 'eyes like the eyes of a man'. As this final 'beast' is the successor—after an interval, the intermediate period of the ten kings—of the fourth 'beast', it has in common with it its beast-like hostility to the kingdom of God: and so as we read of the fourth beast in Rev. 13. 2 that 'the dragon (i. e. Satan) gave it its power (*δύναμις*), and its throne and great authority', so we read here that the rise of this beast is, according to the working of Satan with every power (*δύναμις*) and signs and wonders of a lie, and with every deception (treacherous enticement or alluring, cf. Lünemann on Heb. 3. 13) of unrighteousness for the perishing, who believe the lie, and take pleasure in the unrighteousness. But while both in their hostility to the

kingdom of God are instruments of Satan, there is this difference between them : the fourth beast, at the stage of its development as in Rev. 13, is a world-power using force against the kingdom and people of Christ (verses 1-10), and supported by another beast, a religion that arose *after* it (verses 11-17), which is its counterpart and wholly subservient to it, and does the signs (*σημεῖα*) and deception before it and in support of it : whereas this final beast has no such other beast arising *after* it, but is a world-power using force against the kingdom and people of Christ, which at its 'being revealed' or 'coming' is itself an aggressive religion sword in hand, with its own signs (*σημεῖα*), and 'deceptions'.

The fundamental assertion on which the Moslem power rests—there is no God but God, and Mohammed is God's apostle—has already been referred to above (Ch. IV) as the polemical negation of the kingdom of Christ. It may be expressed thus : there is no God but the God of whom Mohammed is the apostle. However expressed, what the Moslem power means by this assertion (which is the Koran in brief) is, that the only true God is not 'the God and Father of our Lord Jesus Christ' (2 Cor. 1. 3 ; Eph. 1. 3), but a God ('Allah') of whom our Lord Jesus Christ is not the Son, and Mohammed is the apostle, so that 'all such ordinances and institutions (and doctrines) as he thought fit to establish (and to teach) must be received as obligatory and of divine authority' (Sale), and so that to obey the apostle is to obey this God, to offend the apostle is to offend God and be accursed 'in this world and the next' (Koran, c. 33); and, generally, in the Medinan, or later, parts of the Koran, where the expression 'God and his apostle' (a 'frightful mimicry' of 'God and his Christ') is exceedingly frequent); he (the

apostle) as the final prophet, ambassador, representative, and vicegerent of God, being 'to establish and propagate God's religion (as he called Islam, his religion) in earth by force of arms, and to be acknowledged (by all mankind) chief pontiff in spiritual matters as well as supreme prince in temporal' (see Sale's *Prel. Dis.*, § 3). And that power making this assertion is 'the liar', 'the Anti-christ', that 'denieth the Father and the Son, exalting itself against the only true God and adversary to Jesus Christ whom he hath sent. This assertion is 'the lie', 2 Thess. 2. 9, 11. 'Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also', 1 John 2. 22-23. As matter of historical fact it was through this lie, and the deception of unrighteousness connected with it, that the Moslem power came into existence, or arose, and attained to its greatness. Its being 'revealed' or 'coming' (parousia) was according to the working of Satan by every power of this lie, and signs and wonders of it, and by every deception of unrighteousness for the perishing, who believed the lie and took pleasure in the unrighteousness. It was a masterpiece of Christ's enemy, Satan, the father of lies, murderer and liar from the beginning. The being revealed, coming, or rise, of the Moslem world-power was with (through, by) every power of this Antichristian lie, according to the working of Satan; every power of Antichristian fanaticism, with this lie in one hand and the sword in the other, for war against the kingdom of Christ, and wearing out his people, wading through seas of blood to world-dominion, thinking to change the times and the law of God and his Christ, by Islamising, that is, reducing to subjection to this lie, the whole earth: and all this under the pretence or delusion of being com-

missioned from heaven thereto, a delusion fostered by the signs and wonders of the lie. For according to these signs and wonders, the Koran of which this lie is the summary, having been 'sent down' from heaven, 'is . . . as the more orthodox believe, and are taught by the book itself, inimitable by any human pen . . . , and therefore insisted on as a permanent miracle, greater than that of raising the dead, and alone sufficient to convince the world of its divine original. And to this miracle did Mohammed himself chiefly appeal for the confirmation of his mission . . . That Mohammed was really the author and chief contriver of the Koran is beyond dispute ; though it is highly probable that he had no small assistance in his design from others, as his countrymen failed not to object to him . . . However it be, the Mohammedans absolutely deny the Koran was composed by their prophet himself, or any other for him ; it being their general and orthodox belief that it is of divine original, nay, that it is eternal and uncreated, remaining as some express it, in the very essence of God ; that the first transcript has been from everlasting by God's throne, written on a table of vast bigness, called the preserved table . . . , that a copy from this table, in one volume on paper, was by the ministry of the angel Gabriel sent down to the lowest heaven, in the month of Ramadan, in the night of power (see Koran, c. 97) ; from whence Gabriel revealed it to Mohammed by parcels . . . during the space of twenty-three years, as the exigency of affairs required ; giving him, however, the consolation to show him the whole (which they tell us was bound in silk, and adorned with gold and precious stones of Paradise) once a year ; but in the last year of his life he had the favour to see it twice. They say that few chapters were de-

livered entire, the most part being revealed piecemeal, and written down from time to time by the prophet's amanuenses in such or such a part of such or such a chapter till they were completed according to the directions of the angel . . . After the new revealed passages had been from the prophet's mouth taken down in writing by his scribe, they were published to his followers, several of whom took copies for their private use, but the far greater number got them by heart. The originals when returned were put promiscuously into a chest . . . when Mohammed died, he left his revelations in the same disorder I have mentioned, and not digested into the method, such as it is, which we now find them in. This was the work of his successor Abu Becr, who considering that a great number of passages were committed to the memory of Mohammed's followers, many of whom were slain in their wars, ordered the whole to be collected, not only from the palm-leaves and skins on which they had been written . . . but also from the mouths of such as had gotten them by heart' (Sale, *Prel. Dis.*, § 3). Some denied the truth of the 'signs and wonders' alleged by Mohammed respecting the Koran, and its revelations being 'sent down' to him, and as often as they demanded what are usually called 'miracles' as proof of his mission, his reply to them was to reiterate his assertions as to these alleged 'signs' as all sufficient, and to threaten with the direst vengeance their impugnors: whoso should (he said) 'accuse our signs of falsehood, a punishment shall fall upon them, because they have done wickedly', 'if thou didst see, when they shall be set over the fire of hell! and they shall say, Would to God we might be sent back into the world; we would not charge the signs of our Lord with imposture, and we

would become true believers' (Kor. c. 6). 'As for those who believe not in the signs of God, God will not direct them, and they shall suffer a painful torment; verily they imagine a falsehood who believe not in the signs of God, and they are really the liars' (Kor. c. 16).

The rise and establishment of this power was also according to the working of Satan . . . with every deception of unrighteousness for . . . who took pleasure in the unrighteousness. 'No sooner had Abubeker restored (after the death of Mohammed in A. D. 632) the unity of faith and government than he dispatched a circular letter to the Arabian tribes. "In the name of the most merciful God, to the rest of the true believers (so he calls the Moslems). . . . This is to acquaint you, that I intend to send the true believers into Syria to take it out of the hands of the infidels (so he calls the people of Christ). And I would have you know that the fighting for religion is an act of obedience to God." His messengers returned with the tidings of pious and martial valour which they had kindled in every province; and the camp of Medina was successively filled with the intrepid bands of the Saracens who panted for action . . . his instructions to the chiefs of the Syrian army were inspired by the war-like fanaticism which advances to seize, and affects to despise, the objects of earthly ambition' (Gibbon, ch. 51). 'The seeds planted by the prophet were now springing up and bearing fruit; and the fruit was not that to be expected from lives dominated by fasting, prayer, and dependence upon Allah. The purest teachings of the Koran were generally ignored; and it was the licence that it gave which seemed to have the greatest influence upon the faithful. . . . They were shedding the blood of their fellow creatures in torrents. At the Battle of the

River of Blood (A.D. 633) seventy thousand men of Irak were butchered, if the accounts are to be believed, in order that the Arab might pitch his tents at will throughout the rich valleys of the Eastern rivers; and when the Romans were pushed by scores of thousands into the gulf at Wacusa, it was that the Moslems might riot in luxury, add to their harems, and enrich themselves with spoils. Each soldier received permission to take as slaves all the women of the conquered territories that he wished, and thus the basest passions were encouraged' ('Story of the Nations', *The Saracens*, pp. 231-2). What treacherous enticements of unrighteousness, and what taking pleasure in the unrighteousness, were here!

From the time that the first Caliph, Abubeker, started the army of invasion with 'the lie' in one hand and the sword in the other, how rapid was the Moslem power's success! In the short space of three or four years it took Syria out of the hand of the 'infidels'. Jerusalem was taken (A.D. 336), Egypt was taken (A.D. 641). It burst upon the Christian world like a hurricane, crashed upon Eastern Christendom like a thunderbolt. What powers, what destructive force against the kingdom of Christ and his people were here! What a lie was this that called into being and exercise such powers and destructive force! What a lie was this whose 'signs and wonders' deluded the Moslems into the belief that it was the truth! What unrighteousness was this whose deceptions made the deluded Moslems take pleasure in it as the true righteousness, having as its rewards in this life the riches and harems of bloodshed and robbery, and in the life to come Paradise with its harems of black-eyed girls! And in all this what a working, what an energy, what a masterpiece, of Satan, the Adversary of Christ!

NOTE.

The meaning of verse 4 may be given thus:—

‘He that opposeth (Christ) and exalteth himself against every one called God or object-of-worship, so that he seats himself in the temple of God, giving himself out that he (and not Jesus) represents God,’ or is ‘the real Christ’: in the New Testament the word ‘is’ often means ‘represents’. Compare Irenaeus (5. 28), ‘For when he (Antichrist) is come . . . sitting also in the temple of God, so that his dupes may adore him as the Christ’; and in 25. 3, he speaks of him as ‘leading many astray . . . as if he were Christ’, and sitting in the temple ‘endeavouring to show himself as Christ’, i. e. as being (he, not Jesus) ‘the real Christ’, the real final revealer and representative of God.

CHAPTER IX

THE REVELATION OF JOHN

i. Chapters 1-3

IN verse 1 read, 'and he sent and signified them (R.V. margin) by his angel unto his servant John'. This John was he who was known to the Churches of Asia as having borne 'witness of the word of God and of the testimony of Jesus Christ'. Because of his having done so, or on account of 'the word of God and the testimony of Jesus Christ' (verse 9), and as belonging to his kingdom, he was involved with these Churches in the sufferings of the persecution by the Roman world-power then going on. That power had in the course of it banished him to the isle of Patmos, taking him to be a teacher and leader of the Church, as indeed he was, seeing that he writes to these Churches from his place of banishment as an apostle of Christ (verses 4-6). When he wrote, the coming of Christ with clouds, when every eye should see him, and those also who pierced him, and all the tribes of the earth should mourn because of him (see above on Matt. 24. 30); that is to say, his coming in the day of the Son of man in which the persecuting Roman world was to mourn, Jerusalem to be destroyed, and his kingdom fully established, was still in the future (verse 7), though in the imminent future, and Jerusalem still undestroyed. And since before the destruction of Jerusalem, in A. D. 70, there was only one persecution by the Roman world-power, the first, that begun by Nero in June-July

A.D. 64 at Rome, it was during it and when it had extended to Asia that the prophecy was written. And according to his prophetic teaching, recorded in the first three Gospels, and that of his apostle in 2 Thess. 2. 1-12, reaffirming that of the prophecy in Daniel, and reaffirmed and more fully set forth in this book (chs. 4—22. 6), his kingdom from its full establishment or inauguration at the destruction of Jerusalem onwards to its consummation at the last day was to go through many stages of development in conflict with opposing world-forces, in the course of which there would be repeated interventions, 'comings', 'revelations', or 'manifestations' of the Son of man; 'manifestations, all of them, of his sovereign sway,' and all of them typified by and implied in that one which was impending when this book was written; so that they all, along with that, constitute one continuous series, or are, so to speak, the links of one chain; a series of things pertaining to one kingdom, progressive unfoldings through the ages of one purpose, the purpose respecting that kingdom of him who is the Alpha and the Omega, the Lord God, which is, and which was, and which is to come, the Almighty, verse 8. It is this series of things which is described in the words (verse 1) 'the things which must shortly come to pass', or as the word *γενέσθαι* may be rendered 'come into being', 'come to be', and this can only mean that the series was shortly or very soon to begin to be; and so what is said, verse 3, of 'the time' of this series of things, that it 'is at hand', can only mean that the beginning of the time was at hand. When in 1899 we used to say 'the twentieth century is at hand', this meant not that the whole of it, or the end of it, but only that the beginning or first part of it, was at hand. And so here, 'the time is at

hand' means not that the whole of it, or the end of it, but only that the beginning or first part of it was at hand; and as with the time so of course with the series of things in it. Taking these expressions by themselves, the time and the series of things in it might be long or brief, but, whether long or brief, the first part or beginning was to be 'shortly' or soon, was 'at hand'. The time is the whole time of the whole series of consecutive things set forth in this prophetic book, in chs. 4—22. 6. It was in or through these things that Jesus Christ was to be revealed, according to verse 1a. For the words 'the things which must shortly come to be' are in apposition to the words, 'the revelation of Jesus Christ' (objective genitive, as in 1 Pet. 1. 7, 13); that is, 'the unveiling (or being revealed, Luke 17. 30) of Jesus Christ' (so Hort, see above, Ch. VII). To our Lord was given (it was the will of God that he should show) to show the revelation of himself, even the things which must shortly come to pass. These things were to be the revelation or unveiling of Jesus Christ: by or through them 'the veils which hide the unseen Lord' were to be 'withdrawn', and he was to be revealed as the 'Ruler of the kings of the earth' (verse 5), King of kings and Lord of lords (17. 14; 19. 16). As the things are a series, so the revelation or unveiling is not one act, but a process continuing as long as the series. What the consecutive things of the series are, we shall see as we proceed through the prophecy of this Book, in the visions of which they are successively set forth.

Chapter 1. 10-20.

The vision reveals the risen Christ in glory as Head of the Church and Head over all things to the Church, so

that 'Death and Hades', the world-forces hostile to it and desirous to destroy it, are subject to his sovereign sway, verse 18 b. As in the prophecy in Daniel (see above, Ch. IV, on Dan. 7) Christ is described as Son of man coming with the clouds of heaven (the prerogative of God), and as the Most High (the title of God), whose are the saints or holy people, i.e. the Church, and at the same time as in unique relation to the Ancient of days, the Most High, before whom he is brought near and by whom he is given the kingdom; so here and throughout this prophecy he is similarly described as having the same prerogative of God, 1. 7, 13; 14. 14-16; the titles of God, e. g. the First and the Last, 1. 17, with Isa. 44. 6, the Alpha and Omega, 22. 13 with 1. 8; and in the same unique relation to God—he sits on God's throne with God his Father, it is the throne of God and of the Lamb, i.e. Christ, the kingdom is the kingdom of God and of his Christ, 3. 21; 22. 1; 11. 15. As in Dan. 7 he comes near before God and receives from his hand the kingdom, so in Rev. 5 he comes near before God and receives from his hand the book with the seven seals, as to which see below; and what, as we have seen, is *implied* in Dan. 7, namely that the unique relationship between the Ancient of days and him is that of Father and only Son, this is *expressed* in this prophecy and throughout the New Testament, namely, that God is the Father of Christ and Christ the only Son of God. In this vision Christ is represented as bidding John write to the seven Churches at Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea; heathen cities of the Roman empire in Asia; and that in the time of the Neronian persecution, when all the powers of the world, Jewish and Roman, were combined in arms against Christianity,

and when the impending storm of the Divine judgment of that day of the Lord, though being about to burst, had not yet burst, upon Judea (2. 9; 3. 9), and upon the whole Roman world (3. 10). That storm began to burst, as we know from history, in A.D. 66, when the fatal war broke out between Jerusalem and Rome, and the two theretofore combined persecuting powers turned their arms against each other; the date therefore of the prophecy which predicts it as 'at hand', and to be 'shortly', is in the first three months of that year. It cannot be later, and, coming after Paul and Peter had been martyred (A.D. 64-65), it can hardly be earlier. These months were a critical time for the Churches: they were suffering persecutions: and the moaning of the approaching cyclone that was to sweep through Judea and the whole Roman world was in the air. In this critical time Christ was revealed in the vision unto John in the Divine majesty and all-ruling power into which he had ascended from the grave. And when John at the sight of his Divine glory fell at his feet as dead, he laid his right hand upon him, telling him not to be afraid. What the expression 'Death and Hades' (here, verse 18; and in 6. 8; 20. 13-14) means may be learned from Isa. 28. 14-22 (see Dr. G. A. Smith's *Isaiah*, ch. 8): it is 'the overflowing scourge' which is to 'pass through' and 'tread down'. Christ being Head over all things to the Church, the overflowing scourge of the world-forces is under his sway and should not be permitted by him to effect the destruction, but only the purification, of His Church. For the meaning of 'the eyes as a flame of fire', see the message to the Church in Thyatira (2. 18 ff.), and the state of things in that Church; and for that of 'the two-edged sword', the message to the Church in Pergamum (2. 12 ff.),

and the state of things in that Church : plainly there were things in the Churches at which he was indignant, and which called for sharp treatment. The seven golden candlesticks, in the midst of which John saw him, are the seven Churches; and the seven stars held in his right hand are the angels of the seven Churches. The Churches as stars were the Churches as commissioned by him to shed the light of heaven, his saving light, upon the world of darkness and heathenism; the Churches as candlesticks were the Churches in their actual internal condition; the messages to the Churches show wherein, in their actual state, they accorded or did not accord with that to which they had been commissioned by him, to whom they owed, and upon whom they were dependent for, life and breath and all things.

Chapters 2, 3.

The Messages to the seven Churches. These show that the persecution which our Lord had predicted, Matt. 24; Mark 13; Luke 21, was going on at the time of writing. In these heathen cities of Roman Asia the worship of Rome and of the emperors had been superadded to and combined with their ancient pagan cults, forming one whole of which it was the crown (see above, Ch. III). Eager to show their loyalty to, and obtain the favour of, Rome and the emperors, they maintained and celebrated this Imperial state religion with great pomp and ardour. Since in the year 64 (June-July) the emperor at Rome had declared war, in the persecution then begun, against the people of Christ and Christianity, it is not surprising to find proof here that these cities were taking part in carrying on the war of persecution that had been declared at head-quarters. Our Lord had predicted in

A. D. 29 that in the persecution that was to be before the destruction of Jerusalem, his people should be hated of all the nations for his name's sake, and many of them brought before the courts, Jewish and Imperial, and condemned to punishment, even to that of death; that many false prophets should arise and lead many astray; that because iniquity should abound, the love of many should wax cold; but that he that should endure to the end, the same should be saved (Matt. 24. 9-14, and parallels. See above, Ch. VI). And now, here, in his messages to the Churches while the persecution is going on, we see all these things in it. In every case the message concludes with what is in effect an exceedingly powerful exhortation and encouragement to his people to endure to the end, and be saved, 2. 7, 10 b-11, 17, 26-29; 3. 5-6, 11-13, 21-22. Many of his people, as we know from history, had already been killed: amongst these Antipas, his witness, his faithful one, at Pergamum, 2. 13. The Name which was hated by all the nations they had held fast, and would not deny the faith of Christ. And the number of the martyrs in that persecution was not yet complete, but was to be completed in 'a little time' (6. 9-11), for he was to 'come quickly', and then should all the tribes of the (persecuting) earth mourn, and his oppressed people 'look up and lift up their heads', Luke 21. 28. But as yet the two confederated persecuting powers, Jerusalem and Rome, were doing their deadly work; the rupture, to be followed by the war, between them, had not yet taken place, but was at hand. There was still the persecuting blasphemy of those who said they were Jews, blaspheming Christ and saying that they, and not the Christians, were the true people of God, and they were not, but were a synagogue of Satan (2. 9):

soon he should give of this synagogue of Satan (the persecuting Adversary), of those which said they were Jews, and they were not, but did lie; soon he would bring it to pass that they should come and worship before the feet of the Christians whom they reviled as hateful to God, and persecuted, and to know that the people of their persecutions were the true people of God, the people of his love, 3. 9. And as for 'all the nations' that hated his Name, 'quickly', 'the hour of trial' was 'to come upon the whole (Roman) world, to try them that dwell in' the persecuting empire, 3. 10-11. And as he had predicted, so now in this persecution many false prophets had arisen in the Churches, and were leading many astray. The Church at Pergamum is blamed (and threatened with the sword of Christ unless it repents), for having false prophets who taught that Christians might participate in the idolatrous feasts and immoralities of the heathen and so escape persecution; they were like Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication: in teaching the Christians to do these things to escape persecution, they were really seducing them to destruction. The sect of the Nicolaitans, which seems to have been numerous and widely spread, held this teaching, their practice being to eat things sacrificed to idols and to commit fornication. The Church at Ephesus is praised for rejecting with abhorrence this teaching and these works, thus: 'But this thou hast, that thou hatest the works of the Nicolaitans, which thing I also hate.' The Church at Thyatira is blamed for suffering the false prophetess, Jezebel, to teach and seduce the servants of Christ to do these same works, and she and her followers are threatened with great

tribulation and death unless they repent. These false prophets pretended that they knew 'the deep things' of God, and were inspired to teach the less enlightened Christians that they might escape persecution by doing these things without incurring the Divine displeasure, 2. 6; 14-16; 20-24. Also as had been predicted, in this persecution, because of abounding iniquity the love of many had waxed cold. The Church at Ephesus had left its first love; that at Sardis had a name to live but was dead; and that at Laodicea was lukewarm, 2. 4; 3. 1, 16. When the Son of man should come, should he find the faith on the earth? (Luke 18. 8).

That persecution, as has been shown, was instigated by the Jews, who were combined with the Romans in carrying it on. Directed against the Christians, its object was to stop the growth to full establishment of, and to extirpate, the kingdom of Christ. It was a war therefore not only against the Christian people, but also against Christ and his kingdom. Paul and Peter and a 'huge multitude' of Christians had already been cruelly put to death in A.D. 64-65, and John was now banished in Patmos. And so comparatively few were the Christian people, and so overwhelmingly numerous and mighty the combined persecuting powers, and so critical the state of things that, manifestly, the object of the persecution could be defeated only through Christ's speedy intervention, 'coming with the clouds of heaven', 'being revealed', or 'manifested', as the Lord of all power and might; only so could the arms of the combined Roman and Jewish powers, uplifted to strike with the final extirpating blow his people and his kingdom, be broken, his people protected, and his kingdom come to its promised full establishment at the destruction of Jerusalem, according

to his prophetic teaching recorded in the first three Gospels reaffirming that of the prophecy in Daniel and reaffirmed here. Accordingly there follows, in chs. 4-12, the symbolic description of these things as about to come to pass, in the time from 'shortly' after the date of the prophecy on to the destruction of Jerusalem.

ii. Chapters 4-12.

In chs. 4-5 we have 'the judgment set' (Dan. 7. 10); the same Divine Court of judgment as, but with fuller detail, in Dan. 7. 9-10, 13-14, as to which see above, Ch. IV; what is set forth here as taking place after the things in the previous chapter is the fulfilment of what had been prophetically set forth there as to take place in the distant future; namely, the judgment of this Divine Court *against* the hostile persecuting powers of the world, and *for* the people of Christ and the full establishment or inauguration of the Messianic kingdom. Here, as there, there are 'thrones': the Ancient of days there, is here he that sitteth on the throne, who liveth for ever and ever, the Lord God, the Almighty, which was, and which is, and which is to come: as there, the angels that stood before him were thousand thousands, and ten thousand times ten thousand, so here they are ten thousand times ten thousand, and thousands of thousands: as there (cf. with Dan. 7, Dan. 9. 24-27) Messiah, that had been slain (cut off), appears in the Seventieth Week (A.D. 62-70, see above), as conqueror, as Prince, the Son of man coming with the clouds of heaven, the Most High, so here (cf. with Rev. 1-3), He, the Lamb that had been slain, appears precisely in the same time as the Lion that had conquered (5. 5), Prince of the kings of the earth (1. 5), as Son of man (1. 13) coming with clouds

(1. 7), the Most High (5. 8-14 ; cf. 1. 10-20 ; 2. 8 ; 3. 21) ; as there Messiah came near before the Ancient of days when the judgment was set, and the books were opened, and was given the kingdom, so here he came near before him that sat on the throne, and, having taken from his hand the book, opened its seven seals. This book no one in all the universe but he, Messiah, was found worthy to take and open ; that he was found worthy indicates that the judgment of the court was *for* his people and his kingdom, and *against* their adversaries. In this book was the record of the judgment of the court which decreed the punishment of the persecutors, and the defeat of their object (the destruction of the kingdom of Christ), and the full establishment of his kingdom : the full inauguration, at the end of the old in the destruction of Jerusalem, of the new era or dispensation. And so 'when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, —the song of the new or Messianic era about to be fully inaugurated at the full establishment of the kingdom, when the Divine judgments, written in the book against the hostile persecuting power of the world, shall have been executed—'saying, Worthy art thou to take the book, and to open the seals thereof : for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests ; and they reign upon the earth' (5. 8-11) ; the new song is then taken up by the innumerable hosts of heaven 'saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and

wisdom, and might, and honour, and glory, and blessing' (5. 12); and finally, by every created thing in the universe, saying, 'Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped' (5. 13-14); cf. Dan. 7. 14.

The persecuting world-power in fighting against Christ was fighting also against God, the Creator and Governor of the world, him 'that sitteth on the throne, who liveth for ever and ever', the Ancient of days, 'Holy, holy, holy, the Lord God, the Almighty'. The four living creatures represent the Powers ordained by him, the Creator, in the constitution of the universe, that uphold his throne, his government of the world, executing the judgment or decrees of his government upon all in the four quarters of the earth that fight against him, as the hostile power of the world was then doing. Accordingly it was they who, when the first four seals containing his judgments declaring punishments upon that hostile world are opened, bid them, 'Come', as being in instant and tremendous readiness to have them carried into execution (6. 1-8). And so also it is they who at a later time and in a like case (as we shall see), 'gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever', to be poured out into the earth upon the at that time hostile persecuting world-power (15. 7). The persecuting Roman world, in fighting against God, was fighting also against his Christ. The four and twenty elders, arrayed in white, with golden crowns upon their heads, and sitting upon four and twenty thrones, are God's high ministers appointed by him to care for and to represent in his court of judgment

the persecuted people of his Christ 'of every tribe, and tongue, and people, and nation' in the four and twenty parts and provinces of the persecuting world. They have an intimate knowledge of the affairs of Christ's people (5. 5; 7. 13-17). For the full establishment of the kingdom of his Christ they worship and give thanks to 'the Lord God, the Almighty' (11. 16-18). In the homage rendered to the Lord God, the Almighty, by the four Powers, they unite (4. 8-11); in rendering homage to the risen and reigning Christ they all unite (5. 8-10, 14); in worshipping and praising God for his righteous judgments upon the blood-drunken persecuting later Babylon, all unite (19. 4).

Chapters 6. 1—8. 1.

-2 *The opening of the seals, declaration of the judgments decreed: cf. 'and the books were opened', Dan. 7. 10.* The opening of the *first* seal discloses to the host of heaven the decree of him that sitteth on the throne, Holy, Holy, Holy, the Lord God, the Almighty, that war is to be made on behalf of Christ and his kingdom upon the hostile persecuting world; and that this war is to be successful in defeating the purpose of the persecutors, and securing the promised full establishment of the kingdom of Christ at the end of the (Jewish) age. That the war is righteous is symbolized by the '*white horse*'; that it is to be successful by its rider with the bow being given a crown, and coming forth conquering and to conquer. One of the four living creatures, or Powers, bids it as with a voice of thunder, 'Come', a voice full of menace to the guilty world, and showing the instant and tremendous readiness of the forces of the universe to have the war decreed carried out.

- 3-4 There follows the opening of the *second* seal, which discloses the decree that the persecuting world is to become divided against itself, and that the sword which the combined persecutors used in shedding the blood of the people of Christ was to be used by them, become mutually antagonistic, in slaughtering each other (Matt. 24. 6, 'wars and rumours of wars'). This is symbolized by the '*red* horse', and is bidden by the second living creature, 'Come.'
- 5-6 Following this the opening of the *third* seal discloses the decree that the persecuting world is to suffer from want and scarcity (Matt. 24. 7, 'famines'). This is symbolized by the '*black* horse', and is bidden by the third living creature, 'Come.'
- 7-8 Following this, the opening of the *fourth* seal discloses the decree that the overflowing scourge (Luke 21. 10-11, 'nation rising against nation, kingdom against kingdom, famines, and pestilences') is to pass through among the persecutors, trampling down, leaving in its track the slain with sword, famine, pestilence, and wild beasts. This is symbolized by the '*pale* horse' whose rider is Death followed by Hades, and is bidden by the fourth living creature, 'Come.'
- 9-11 Following this is the opening of the *fifth* seal, which discloses the decree that the souls of those who, for the word of God and the testimony which they held, had been accused as guilty of death and slain by the persecutors, and whose blood cried to heaven for speedy vindication, were, as having been vilely and unjustly so accused and slain, to be each one clothed in white robes; and, as the end was not yet, to rest waiting for a little time, until their fellow servants also and their brethren which should be killed even as they were, should be

fulfilled: when the Gospel of the kingdom should have been preached in the whole (Roman) world for a testimony to all the nations, then should come the end (Matt. 24. 14), their complete vindication in the tragical defeat of the purpose of the persecutors, and the promised full establishment of Christ's kingdom for which they had given up their lives unto death.

-17 Then follows the opening of the *sixth* seal which discloses the judgment that decrees 'the hour of trial, that hour that is to come upon the whole world, to try' the persecutors (3. 10), in which 'all the tribes of the earth shall mourn' (1. 8, and Matt. 24. 30), with 'distress of nations, in perplexity for the roaring of the sea and the billows, men fainting for fear, and for expectation of the things which are coming on the world' (Luke 21, and parallels); and the kings of the earth (rulers of the Roman world, the emperors and those under them), and the princes (its grandees, magnates), and the chief captains (of its legions), and the rich, and the strong, and every bondman and freeman shall hide themselves in the caves and in the rocks of the mountains, and say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day (Acts 2. 20) of their wrath is come; and who shall be able to stand (Luke 21. 26)? (Both the persecuting 'governors and kings', and the persecuting 'synagogue' (Mark 13. 9), 'synagogue of Satan', should say this: as to the latter, cf. Luke 23. 30.) This is symbolized by 'great earthquake' (Luke 21. 11, 'great earthquakes'); the sun becoming black, the moon as blood, the stars falling (Luke 21. 25, 'signs in sun, and moon, and stars'): heaven being removed, and every mountain and island out of their place

(Luke 21.26 b, 'the powers of the heavens shall be shaken': and cf., verse 32, 'heaven and earth shall pass away').

THE TWO VISIONS in chapter 7.

In his prophecy of the destruction of Jerusalem our Lord had said, 'Not a hair of your head shall perish. In your patience ye shall win your souls', Luke 21. 18-19. There would be much suffering, and many put to death, many martyrs, but all things including these would work together for good to them that loved God and were true followers of Christ. In this prophecy, in view of the terrible things about to take place, symbolized, as we have just seen, in the opened seals, he had said, 'Fear not. . . I have the keys of Death and of Hades', 1. 17-18. And now here, in ch. 7, after the six first seals had been opened, and before the storm burst in which the Roman world was to suffer as in the agony of death, and Jerusalem to perish, two visions were shown disclosing that God had decreed the preservation of his Church through all these troubles (verses 1-8), and the happy state of Christ's people when they shall have come out of that great tribulation (verses 9-17).

In the first vision, the preservation of the Church of God in the storm that had not yet, but was about to, burst upon the world, is symbolized by the four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or on any tree; and the angel ascending from the sunrising, having the seal of the living God, and crying with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God on their

foreheads. (For a like decree of God before the first destruction of Jerusalem, similarly symbolized, see Ezek. 9. 4, 1-11). The universal Church, God's Messianic or Christian Church, which it was the purpose of the persecuting world to destroy, but which he is to preserve, defeating that purpose, is symbolized by the hundred and forty and four thousand sealed out of every tribe of the children of Israel, twelve thousand out of each tribe (cf. 21. 12). The rest of Israel, now a synagogue of Satan, persecutor of these his true servants, was to be left for destruction in the coming storm.

In the second vision of ch. 7 (verses 9-17) is shown what was to be after the storm, which was to rage through the world and destroy Jerusalem, should have ceased, the blessed condition of the people of Christ, the universal Church of God that had been sealed for preservation before it burst. This is symbolized by the great multitude which no man could number, out of every nation, and of all tribes, and peoples, and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands, and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. As Swete observes (*Apocalypse*, 1909), those who raise this song of praise 'have all experienced the great deliverance (verse 14) which they ascribe to God and the Lamb.' 'All the angels . . . fell before the throne on their faces, and worshipped God, saying, Amen', to this ascription. The arrayed in white robes are they who having been sealed for preservation therethrough come out of the great tribulation: for the great tribulation referred to, and the time of it, see Matt. 24. 21-22; Dan. 12. 1; and above, on these passages. They had washed their robes and made

them white in the blood of the Lamb (cf. 12. 10-11). Therefore are they before the throne of God ; and they serve him day and night in his temple (that is, in his presence, in his kingdom), and he that sitteth on the throne shall spread his tabernacle over them : they shall hunger no more, neither thirst any more, neither shall the sun strike upon them nor any heat (Isa. 49. 10, 'they shall not hunger nor thirst, neither shall the heat nor sun smite them', cf. Ps. 121) : for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life (Isa. 49. 10, 'for he that hath mercy shall lead them, even by the springs of water shall he guide them', cf. Ps. 23 ; Isa. 40. 11) : and God shall wipe away every tear from their eyes (Isa. 25. 8, 'and the Lord God will wipe away tears from off all faces'). This blessed condition of the universal or Christian Church began with the completion of the setting up of God's Messianic kingdom, the full inauguration of the Christian dispensation or Messianic age at the destruction of Jerusalem, the full end of the Jewish or Mosaic or pre-Messianic age or dispensation. Then the people of Christ looked up and lifted up their heads, for their deliverance had come, the kingdom of God had come in its full inauguration, Luke 21. 28, 31 : the Son of man had come on the clouds of heaven with great power and glory : and gathered his elect (the great multitude which no man could number, out of every nation, and of all tribes, and peoples, and tongues) from the four winds, from the one end of heaven to the other, into his now fully established kingdom (before the throne), Matt. 24. 30 b, 31 ; Mark 13. 26, 27. His people had been sorrowful, but their sorrow was now turned into joy : the Church had been, in that great tribulation, as a

woman when she is in travail, having sorrow, because her hour is come; but was now, having come out of that great tribulation, as when the woman, delivered of the child, remembereth no more the anguish, for the joy that a man is born into the world, John 16. 20, 21: cf. Matt. 24. 8; Rev. 12. 1-5.

On the opening (8. 1) of the *seventh* seal there followed silence in heaven about the space of half an hour. This symbolized that the storm of God's wrath having in that Day of the Lord swept thundering through the persecuting world and destroyed Jerusalem, would cease, become silent. His righteous judgments having been executed, the purpose of the persecution defeated, and his purpose accomplished in the full establishment of his Messianic kingdom, the full inauguration of the Messianic age at the end of the Jewish, his wrath would be stilled. This was in part analogous to what had been at the first destruction of Jerusalem: see Ezek. 5. 11-13, 'Wherefore, as I live, saith the Lord God, surely, because thou (Jerusalem) hast defiled my sanctuary . . . neither shall mine eye spare, and I also will have no pity. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and a third part I will scatter unto all the winds, and will draw out a sword after them. Thus shall mine anger be accomplished, and I will bring to rest my fury towards thee, and I will be comforted': 16. 42, 'So will I bring to rest my fury towards thee, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.' That the silence in heaven, the calm after the storm of that Day of the Lord, lasted only about the space of half an hour, that is, only for a time, symbolized that there were

to be subsequent Days of the Lord, storms of the wrath of the Lord, carryings into execution of the judgments of the Lord God, the Almighty that sitteth on the throne (chs. 16. 14 ; 20. 4, 11) ; crises in the course of the development of his Messianic kingdom from its full establishment, here, at the destruction of Jerusalem, onwards from stage to stage to its consummation.

Chapters 8. 2—11. 19.

THE SEVEN TRUMPETS prophetically symbolize the execution of the judgments declared in the opened seals. The trumpet series ends with the seventh. In it (11. 14–19) what is in view all through the previous six is fully consummated, namely, the punishment, and the frustration of the object, of the persecuting world, and the fulfilment of the purpose of God, in the completion of the setting up of his Messianic kingdom, the full inauguration of the Messianic age or dispensation at the final destruction of Jerusalem, the end of the Mosaic age or dispensation, its sacrifice and offering made to cease (Dan. 9. 27). This, as we now know, was in A.D. 70, when the Roman world-power utterly destroyed the city and the sanctuary, and made sacrifice and offering to cease, in its war with the Jews in the half of the seventieth week, A.D. 66–70, as above shown (see *ante*, Ch. II, on Dan. 9. 24–27). This ‘half of the week’ is the time of the seven trumpets, the time in which the execution of the judgments they symbolize is carried out. The trumpets are trumpets of war, alarms of war in the Day of the Lord, as in Jer. 4. 19–31 in the Day of the Lord of the first destruction of Jerusalem. It was in war waged all through this period, A.D. 66–70, by the persecutors upon each other, that the judgments against them declared in the opened

seals were executed : in this period there was not only dreadful war all through between Jerusalem and Rome, Jew and Heathen, but also all through between Jew and Jew, and in the years 68-70 between Heathen and Heathen as well.

Chapter 8. 2-6.

The state of things was that Jerusalem and Rome, Jew and Heathen, were combined in the persecution that had been going on since the Roman world-power had started it, at the instigation of the Jews, in the middle of the year 64. The innocent blood that had been shed cried to heaven for vengeance. Here we see symbolized that the prayers of the persecuted people of Christ for the defeat of the object of the persecution, and the fulfilment of the purpose of God, in the full establishment of his Messianic kingdom, offered to God, were accepted by him ; in token of which fire was taken from the altar before him and cast into the guilty earth, and there followed thunders and voices, and lightnings, and an earthquake, intimating that the war between the hitherto confederated persecutors, Jerusalem and Rome, was now to break out, in which they should be smitten as with a destroying tempest of thunder and lightning with earthquake. And so the seven angels who had the seven trumpets of the war prepared themselves to sound.

The First Trumpet (8. 7) symbolizes the bursting of the storm, that is, the outbreak of the war between the persecutors. This was in May-July A.D. 66 : see Josephus, *Wars*, II, cc. 15-17. The Procurator Florus 'by the barbarities of his government forced the Jews into the war' : 'he blew up the war into a flame', by his extortion, massacring (men with their wives and children), and

plundering, and scourging and crucifying of Jews in Jerusalem. All the efforts of the established Jewish authorities to quench the fire, so that their nation and country should not be burned up or ruined by it, were in vain, the result being an incurable civil war also among the Jews themselves, between those for and those against the war with Rome, in which the former (the revolutionaries) predominated. In the war thus begun the persecuting 'earth', or world, was divided into two mutually antagonistic parts of which Jerusalem and Rome were the respective centres. In the smaller of these two parts, that of which Jerusalem was the centre, is smitten 'the third part of the earth'; so verse 8, 'the third part of the sea' (of the nations, central conflux); verse 10, 'the third part of the rivers', outlying peoples in provinces; and verse 12, 'the third part of the sun and moon and stars' (lights of government).

The Second Trumpet (8. 8, 9) symbolizes the overthrow in this war of the Roman government in Jerusalem and its effects: this was in July–September A.D. 66; see Jos., *Wars*, II, cc. 17, 18. In these months the revolution with desperate cruelty overthrew first the established Jewish authorities, and then the Roman government in Jerusalem. The last Roman garrison in Jerusalem to hold out, surrendered in the end on promise of being allowed to depart unarmed; but no sooner had they come forth and laid down their arms than they were barbarously massacred by the forces of the revolutionary leader, Eleazar, governor of *the temple*. Proceedings such as these made the Heathen and the Jews in the neighbouring cities and villages fear and distrust each other. On the very day of that barbarous massacre of the Roman soldiers in Jerusalem by the Jews, 20,000 Jews were

massacred by the Heathen in Caesarea: as Jerusalem had been cleared of Romans, so not one Jew was left in Caesarea. The Jewish nation, full of hatred to the Heathen, then fell to massacring and plundering the Heathen in cities and villages, and the Heathen, full of hatred to the Jews, retaliated on the Jews in the same way throughout the land, which became full of the blood of the myriads slain. The terror reached even to Alexandria, where alone 50,000 Jews were massacred. The Roman government overthrown by the revolution as by an earthquake, as it were a great mountain burning with fire cast into the sea of the nations, the third part of that sea became blood, and the third part of those in it died, and the third part of their towns and villages ('the ships') were destroyed.

The Third Trumpet, verses 10-11. The Imperial Legate of Syria, Cestius Gallus, thinking it now high time to put down the Jewish insurrection, set out from Antioch with a powerful army, which consisted of the twelfth legion entire, and two thousand selected out of each of the other legions, with six cohorts of footmen, and four troops of horsemen, besides those auxiliaries, horse and foot, which were sent by the kings of the outlying provincial peoples, namely, by Antiochus eight thousand, by Agrippa who accompanied Cestius four thousand, and by Sohemus four thousand: and in addition to these disciplined soldiers there were great numbers of auxiliaries from the cities, who were less trained, 'but made up in alacrity and in their hatred to the Jews what they wanted in skill'. On the march to Jerusalem great multitudes of Jews were slain (at Joppa, 8,500), their dwellings plundered, and then burned. But this great army under Cestius, on his withdrawing it unsuccessful

from the siege of Jerusalem, was pursued by the Jews, shamefully defeated, put to flight, and chased out of the country with great loss of men and materials of war. This took place in Sept.—Nov. A.D. 66 : see *Jos., Wars*, II, c. 18. 9–11, and c. 19. It is this shameful downthrow of the Roman power under the Imperial Legate that is here symbolized by the great star that fell from heaven burning as a torch. The effect was to embitter against the Jews both the Romans and the outlying peoples in the defeated armies, with a bitterness which was to be the cause of death to many of mankind, bringing a war of exterminating vengeance upon the Jewish nation : this is symbolized by the burning star falling upon the third part of the rivers (outlying provincial peoples) and upon the fountains of waters. The star being bitter with the shameful defeat and downthrow made the waters upon which it fell bitter. ‘The people of Damascus, when they were informed of the destruction of the Romans (under Cestius), set about the slaughter of the Jews that were among them’, and ‘in one hour’s time’ massacred ‘ten thousand’. The victorious Jews returning from the pursuit of Cestius ‘took the engines, and spoiled the dead bodies, and gathered the prey which the Romans had left behind (in their flight), and came back running and singing to their metropolis’. Nevertheless, as foreseeing the coming of the Roman vengeance, ‘many of the most eminent of the Jews swam away from the city, as from a ship that was sinking’. The bitter thought of this vengeance never left the hearts of the Romans, and the outlying provincial peoples referred to, until over a million Jews had perished, and Jerusalem been reduced to a desolate field of rubbish. For the wreaking of this vengeance, see below, fifth and seventh trumpets.

The Fourth Trumpet, verse 12. As the result of the victory over the Roman power under Cestius, the Jews, even the party of law and order losing their heads, thinking that their independence was now gained, created a provisional government for national defence, Nov. A. D. 66—March A. D. 67. Hanan, chief of the moderate party, son of Annas (Hanan) who condemned Jesus, was appointed governor of Jerusalem (later on, his party destroyed by the extremists, he was killed and his body cast out unburied), and governors were appointed and sent to the provinces, Galilee, Idumea, &c. But the lawless elements both within and without Jerusalem were too strong. 'The commotion in the provinces was frightful. The complete Arab regions to the East and South of the Dead Sea threw into Judea masses of bandits living by pillage and massacre. Order in such circumstances is impossible, for to establish order it is necessary to expel the two elements which make up a revolution's strength—fanaticism and brigandage. . . . In Acrabatene . . . Simon, son of Gioras, pillaged and tortured all the rich people. In Galilee, Josephus tried in vain to maintain some discipline. . . . John of Gischala, a knavish and audacious agitator . . . succeeded in carrying all before him' (Renan). The lights of government were obscured or extinguished. It is this that is symbolized by the third part of the sun, and of the moon, and of the stars, being smitten, and darkened. The shadow of death was upon the land and the nation. It soon became manifest that, 'deprived of all conservative ballast, delivered to a frantic management, the vessel would go to frightful perdition' (Renan).

The next three trumpets are introduced by the vision (8. 13) of an eagle, flying in mid heaven, saying with

a great voice, Woe, woe, woe, for them that dwell on the earth, symbolizing dreadful carnage in the remaining time of the war.

The Fifth Trumpet, 9. 1-11, symbolizes the coming of the Roman vengeance. The invasion of the world-forces under Vespasian began in March, A. D. 67. In his great army were the fifth, and tenth, 'the most eminent legions of all', and the fifteenth legion, together with the auxiliaries of the kings formerly mentioned, Antiochus, Agrippa, and Sohemus, and in addition those, to the number of six thousand, furnished by Malchus, the king of Arabia, and besides all these a vast multitude of camp followers, skilful and effective fighters. His plan was to begin with Galilee and proceed southward through the Holy Land towards Jerusalem, devastating and exterminating, desolating. As in Joel 2. 1-11, an invasion of Israel by the army of the world-power is symbolized by a devastating plague of locusts, so, here, is this invasion of the Romans. The vengeance which the embittered invaders wreaked is well described in the words of Joel, 2. 3, 'A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and none hath escaped them.' The horrible details are given fully in the well-known history of Josephus and need not, happily, be recounted here. Suffice it to say, that the awful history fully bears out the terrible symbolic description of this trumpet. These were the 'days of vengeance', Luke 21. 22, decreed by the Almighty. The Romans in wreaking their own vengeance were, all unwittingly, wreaking the vengeance decreed by the Almighty. The key of the pit of the abyss, wherewith the fallen star opened the pit of the abyss out of which these

locusts came, 'was given to him' by the decree of the Almighty, from him who 'has the keys of Death and of Hades', 1. 18. And the king over them, the angel of the abyss, whose name in Hebrew is Abaddon, in Greek Apollyon (destroyer, desolator), has the commission to execute the decree of the Almighty declared in the fourth opened seal. When this trumpet sounds the time is past that had been allotted for 'restraining (or holding shut in) the transgression' (that maketh desolate), Dan. 9. 24: the time had come for 'setting the abomination (the idolatrous heathen army) that maketh desolate', in the Holy Land, Dan. 12. 11, Matt. 24. 15-22, and executing the judgment of the fourth seal, 6. 7-8. By 'the star from heaven fallen unto the earth', to whom was given the key with which it opened the pit of the abyss, is symbolized the Roman power, the star burning as a torch that fell from heaven, ignominiously downthrown to the earth by the Jews under the third trumpet, 8. 10-11: and it is to the Roman power embittered, as its peoples were embittered, by this shameful downfall with dangerous loss of prestige, and eager for vengeance, that the key to open the pit of the abyss is given, the permission or authority to let loose its dogs of war for the extermination of the hated authors of the downthrow. By the abyss is symbolized the Roman empire (with its many nations, a great sea of nations) as being, in its war against the kingdom of heaven in persecuting the people of Christ, the instrument of Satan, whose realm is the abyss. 'The smoke out of the pit, as the smoke of a great furnace', out of which came forth the locusts, symbolizes the bitter wrath out of which the invasion sprang. That it was said to them they should hurt 'only such men as have not the seal of God on their foreheads' symbolizes

that in that time of trouble such as never had been since there was a nation, in that great tribulation, God would preserve those sealed (ch. 7, which see above), his faithful Church, while there should be fearful hurt to the synagogue of Satan therein. That 'it was given them that they should not kill them (the synagogue of Satan), but that they should be tormented five months', indicated that the war between Rome and Jerusalem was not to be ended under this trumpet. Two other woes were yet to come.

The Sixth Trumpet, 9. 12-21, signalizes the striking, in the second quarter of the year 68, of the hour of trial that was to come upon the whole Roman world, to try them that dwell on the earth, 3. 10. By this time Vespasian's forces were in the neighbourhood, and being prepared by him for the siege, of Jerusalem. But the outbreak of revolution in Gaul and Spain, and the tragic death of Nero, June 8 (soon to be followed by those of his successors, Galba, Otho, and Vitellius), stayed his hand, and postponed the siege till March, A. D. 70. This interval of time was the hour of trial in which the whole Roman world was divided against itself in ferocious and bloody civil wars, and in convulsions as of the agony of death. The earth was shaken by the tramp of the revolting legions who, having set up rival emperors, marched from their stations on the boundaries of the empire towards Rome, turning the arms, given them for the defence of the empire, against each other. This is what is symbolized by the loosing of the four angels bound at the great river Euphrates: the Euphrates symbolizing the boundaries of the empire; the four angels bound at it as under the overrule of the Almighty, the defensive legions stationed at the boundaries of the

empire in the four quarters of the world; and the loosing of them the revolt of these legions. And the revolting legions were, though all unconscious of it, doing what the Almighty had decreed, executing the judgments upon the persecuting world decreed in the sixth seal (6. 12-17, and see our Lord's prophecy in Luke 21 and parallels in Matthew and Mark, there referred to). They were not to completely destroy the empire, but to 'kill the third (i. e. a large) part of men': they did this, the slaughter of men in the civil wars of this time was enormous. As in verse 16 'the number of the armies' (legions) is symbolized, so in verses 17-19 their equipment, fury, strength, and efficiency for the work of killing. Notwithstanding the fearful terrors and slaughters of this time, in which a third of men were killed, the rest of the men, the heathen people of the empire who were not killed, 'repented not of the work of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of wood, who can neither see, nor hear, nor walk: and they repented not of their murders' . . . verses 20-21. For the history of the time, A. D. 68-69, see Tacitus.

Chapter 10.

Before the seventh trumpet, there are, in 10. 1-11. 13, the following:—

In chapter 10, the strong angel coming down out of heaven, with the rainbow on his head, his face as the sun, and his feet as pillars of fire, who had in his hand a little book open, and set his right foot upon the sea and his left upon the earth; who cried with a loud voice as when a lion roareth, and when he cried, the seven

thunders uttered their voices (what they uttered John was forbidden by a voice from heaven to write); discharged the one part of his mission when he lifted up his right hand to heaven and swore by him that liveth for ever and for ever, who created heaven, earth, and sea, and the things in them, that there shall be delay (interval of time) no longer, but in the days of the voice of the seventh angel when he shall sound—i. e. in the time of the seventh trumpet—then the mystery of God is (shall be) finished: 'vision and prophet' (Dan. 9. 24) shall then be no longer 'sealed up', dimly understood, mysterious, but unsealed, fulfilled in ways not known to man beforehand, in the completion of the setting up of God's Messianic kingdom, according to the good tidings which he declared to his servants the prophets. He discharged the other part of his mission in conveying in his hand the little book opened to give to John; and when John having been commanded by the voice from heaven advanced to take the little book from his hand, he gave it to him, telling him to take and eat it, and that it would make his belly bitter, but be in his mouth sweet as honey. John took the little book and ate it, i. e. thoroughly took into his heart and mind the revelation it contained, with this result. And it was said to him, 'Thou must prophesy again over many peoples and nations and tongues and kings'.

Chapter 11. 1-3.

In ch. 11, verse 1, the measuring of the temple of God, the altar, and them that worship therein, symbolizes that the temple with those (the Jews) worshipping in it is to be destroyed under the seventh trumpet: the measuring is for destruction (for the symbol, see 2 Kings 21. 13 ;

Lam. 2. 8). It follows that in verse 2, the non-measuring, or leaving outside of what is thus measured for destruction, of 'the court without the temple', or without the court in which was the altar, that is, 'the court of the Gentiles', symbolizes that it was not to be destroyed at that time. It was given to the Gentiles, and they (the heathen persecuting power of Rome) were not to be destroyed as the Jews, the persecuting power of Jerusalem, were at the destruction of the city and temple; they were to be the destroyers, and from the time of the destruction onwards to 'tread down the Holy City forty and two months'. See above on Dan. 9. 26-27, and 12. 7. As our Lord had said (Luke 21. 24) in his prophecy of the destruction of Jerusalem, which was to be before that generation passed away, 'and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled', predicting what was to be from the time of its destruction onwards till the times of its destroyers should be fulfilled; and then, after that brief statement as to the remoter future, in verse 25 returned to and proceeded with his prophecy of what was to take place up to and at that destruction; so exactly, in the same way, and speaking of the same thing, though more fully, is it here in this prophecy in verse 4, following verses 2-3. What is implied in the brief statement, 'and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled' (cf. Dan. 9. 27 b), namely, that in the period indicated there should be not only the treading down of Jerusalem, but also the persecuting of the Christian Church by the Gentiles, this is explicitly stated in verse 3 (cf. Dan. 12. 7). In these passages the various designations, 'a time, times, and a half' (Dan. 12. 7, so Rev. 12. 14), 'the times of the Gentiles' (Luke

21. 24), 'forty and two months' (verse 2, so Rev. 13. 5), a thousand two hundred and threescore days (verse 3, so 12. 6), all symbolize this period of treading down and persecution by the Gentile or heathen power, destroyer of Jerusalem. Throughout this period of persecution, God's faithful servants in Christ, here symbolized by his two witnesses, the lights of the Christian Church, are to 'prophecy in sackcloth', verse 3.

Chapter 11. 4-13.

In verse 4 these witnesses are symbolically described as they 'are' at the date of the prophecy, in the first quarter of the year 66. In verses 5-6, it is shown that they serve God in the New Testament Church, as did the prophets in that of the Old Testament, in the course of the development of his kingdom through conflict with the hostile power of the world. In the course of the day of the Lord from the date of the prophecy, one of the greatest of the crises of that development-conflict, when they shall have finished their testimony, the beast that cometh up out of the abyss, the hostile Roman world-power, as in this the instrument of Satan, shall make war upon them, and overcome them, and kill them, verse 7. For the beast coming up out of the abyss, see *ante*, 9. 1-12, The Fifth Trumpet. It was in the time of the Fifth Trumpet that the war of the beast here described took place. Up to its beginning (March, 67) the witnesses had given their testimony before the tribunals of the empire (Mark 13. 9; Luke 21. 13); by then they had borne testimony throughout the world unto all the nations; they had finished or accomplished or completed the testimony which God had given them to bear for the time. Under the Fifth Trumpet (Mark 13. 14-23) the

Roman power no longer tried them before the tribunals but simply killed them along with the Jews amongst whom they lived, in the war: except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. This implies that many of the Christians were killed. Their dead bodies (verse 8) are in the street of the great city (the Roman empire), which (great city, the empire) spiritually is called Sodom (for its wickedness) and Egypt (for its hostility to the kingdom of God), where also their Lord was crucified. In that time the Christian cause, Christianity, seemed to lie deprived of life and hope throughout the world, in the crushing devastation of its mother-land by the Roman power. And (verses 9-10) from among the peoples and tribes and tongues and nations of the empire men regarded it as dead, and gloried for the time (symbolically called 'three days and a half') at the sight of what they thought its dead body, insultingly not suffering it to be buried; and these, they that dwell on the earth, its heathen enemies, rejoiced and made merry, sending gifts to one another, because Christianity in these two prophets, i.e. in its leading representatives, was a torment to them. But (verses 11-13) after the three days and a half (the time of the Fifth Trumpet, A.D. 67-68), in the succeeding time of the dread woe upon the Roman empire (the time of the Sixth Trumpet, A.D. 68-69), what had appeared to be the dead body of Christianity revived, the breath of life from God entered into the two prophets, its representatives, 'and they stood upon their feet', and great fear, as at the presence of the supernatural, fell upon those which beheld them. In that hour in which 'the tenth part of the city fell', the 'great earthquake' (6. 12-17; Luke 21.

25-26), shaking the whole empire to its foundations, and filling it with darkness and terror, and the din of the clashing legions, as of colliding stars loosed from their orbits to turn the ordered world into chaos ; in that hour 'the cloud' of the Divine visitation which was darkness as if to death to the Great City, spiritually called Sodom and Egypt, was light, was recovery and revival, as of being called from the depths up to heaven, being the sure pledge of the speedy coming and full establishment of God's Messianic kingdom with power, to the Christian Israel. Our Lord had said, speaking of this time (Luke 21. 25-28), 'And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads, because your redemption (deliverance) draweth nigh.'

Chapter 11. 14-19.

The second Woe, that of the Sixth Trumpet, is passed ; behold, the third Woe cometh quickly. The third Woe, that of the Seventh Trumpet, came quickly indeed in the destruction of the city and the sanctuary by the Romans, A. D. 70, March-September.

The Seventh Trumpet, verses 15-19. On its sounding great voices in heaven said, The kingdom of the world is become (has come to be) our Lord's and his Christ's (his Messiah's) ; that is, God's Messianic kingdom : his Messianic sovereignty over the world became at the destruction of Jerusalem fully established—the setting up of it in the earth was completed, according to 10. 7 ; Dan. 2 ; 7 ; 9. 24. For this the four and twenty elders, which sit before God upon their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks,

O Lord God, the Almighty, which art and which wast ; because thou hast taken thy great power and didst reign. And the nations were wroth, and thy wrath came (see Ps. 2), and the time of the dead to be judged, (the time) *both* to give their reward to thy servants—the prophets and the saints, the fearers of thy name, the small and the great—and to destroy them that destroy the earth.

There were two closely connected things accomplished in the time of this trumpet, the first, the destruction of Jerusalem, the full end of the Jewish age, and of the old economy or dispensation, and the second, the completion thereupon of the setting up of the Messianic kingdom, the full inauguration of the Messianic age or dispensation. It was with respect to the accomplishment of the first that this trumpet was a trumpet of woe (14), of woe for them that dwell on the earth (8. 13), the persecuting adversaries of Christ and his people, in this case especially the Jews (as under the previous woe trumpet, especially the Heathen) ; upon them especially, but not exclusive of the Heathen who had been combined with them in persecuting, this woe fell, his ‘wrath came’, in that awful climax or winding up of the tragedies of the Seven Trumpets. It was the accomplishment of the second that was proclaimed by ‘the great voices in heaven’. It was for the accomplishment, by his visitation and great power, of both, of the second necessarily preceded by that of the first, that the four and twenty elders gave thanks to the Lord God, the Almighty, which is and which was. It was, with respect to both, ‘the time of the dead’—those who had been persecuted, and those who had persecuted—‘to be judged’, the time had come to judge them, *both* to give their reward to his servants—the prophets and the saints, and the fearers of his name, the small and the

great—and to destroy the destroyers of the earth. As every preliminary day of the Lord is a type of the final day, so the judgment in every preliminary day of the Lord is a type of the last judgment of the quick and the dead in the Final Day. And so it is that in this book, here, in the case of this one, and, as we shall see, later on, in the case of subsequent ones, the preliminary days of the Lord and the judgments in them are typically described in terms of the final. The dead that had been persecuted unto death had cried (6. 9–11), ‘How long, O Lord, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?’ The time had not then, but was now, come. But the judgment given *for* them was necessarily *against* those of their persecutors who were by that time also dead; and necessarily also *for* the living successors of the dead who had been persecuted, and *against* the living successors of the dead who had persecuted. The execution of the judgment at the destruction of Jerusalem and the temple in the year 70, ‘before that generation had passed away’ (Matt. 24; Mark 13; Luke 21), in the end of the seventy weeks (Dan. 9. 26–27), is symbolized by (verse 19) the opening of the temple of God that is in heaven so as there was seen in his temple the ark of his covenant, followed by lightnings, and voices, and thunders, and an earthquake, and great hail. For the history, see Josephus and Tacitus.

THE WOMAN AND THE DRAGON. Chapter 12.

Ch. 12 refers to the period A. D. 66–70, already referred to in the preceding chapters, but in such a manner as to introduce the following period. The woman (verses 1–2) is the Christian Church as at the beginning of this period,

•

crying out, travailing in birth and in agony to bring forth. This 'travail' our Lord had foretold, Matt. 24. 8. The dragon (verse 3) is Satan, of whom the persecuting Roman world-power with the persecuting Jewish power was the instrument in the persecution and war against the kingdom of Christ and his people then going on, and destroyer in that persecution and war of a large part (verse 4 a) of the Christian people, especially of their leaders (such as Paul and Peter), who are symbolized (after the manner of Dan. 8) by 'the third part of the stars of heaven'. And (verse 4 b) he was standing in hostility before the woman who was about to bring forth, that when she should bring forth he should devour her child. And (verse 5 a) she brought forth a son, a man child, who shall (or who was to) rule all the nations with a rod of iron—this is the Son of man in his Messianic sovereignty about to come, be manifested, or revealed, in the full establishment of his kingdom; the Lion of the tribe of Judah, the Root-shoot of David (5. 5), and so the child of the Church as well as the Son of God: and (verse 5 b) her child was instantly, in the moment of birth, caught (omit 'up') unto God and unto his throne—'they brought him near before' the Ancient of days, 'and there was given to him' the Messianic world-sovereignty, Dan. 7. 13-14. The book with seven seals containing the judgments decreed, through the execution of which God's Messianic kingdom was about to be fully established or inaugurated in the earth, he alone was worthy to take out of the right hand of him that sat on the throne, ch. 5. And when he had taken the book, the four living creatures, and the four-and-twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song,

the song of the new (Messianic) age about to be fully inaugurated in the earth. In the execution of the judgments recorded in the seals there were to be dreadful troubles. God had taken measures for the preservation of his Church through these troubles (ch. 7) : here (verse 6) it is intimated that the Church is to flee into the wilderness to the place prepared of God, that there they may nourish her (after these impending troubles are over) a thousand two hundred and threescore days, the same period (following the destruction of Jerusalem) during which his two witnesses are to 'prophecy . . . clothed in sackcloth', 11. 3. As Herod had previously been determined and had endeavoured to nip Christ's life in the bud at his promised birth, so now the dragon was determined to nip his promised Messianic world-sovereignty in the bud at its birth.

The words 'war' and 'to war' in verse 7 are figuratively used for 'strife', 'contention', 'to strive', 'contend', as in Jas. 4. 1-2. The strife or contention was as that of adversaries in a court of justice; as it is plain from verse 10 b, that it is as 'accuser' of the persecuted Christians that Satan is defeated. He had appeared in heaven (cf. Job 1) before the Lord, the Judge, as accuser of the Christian Israel, and Michael (see Dan. 12. 1) as their defender contended against him. This was the war, that is, the strife or contention, in heaven. In this war Satan was defeated: that is to say, the Judge gave judgment *for* the accused, and *against* the accuser. Place for Satan and his angels, after this, was found no more in heaven: the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole persecuting world; he was cast down to the earth, and his angels were cast down with him. And (verses

10-12) John 'heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ (cf. 5. 9-10): for the accuser for our brethren is cast down, which accuseth them before our God day and night. And they overcame (cf. 5. 5-7) him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, O heavens, and ye that dwell in them.' But following on what was determined in heaven, there were to be fearful things in the earth. 'Woe for the earth and the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.'

When the dragon saw that he was cast down to the earth, he persecuted the woman who brought forth the man child: he thought that the woman, the mother Church in the Holy Land, being destroyed, Christianity would perish everywhere—that the root being torn up there, the branches would readily perish (as Titus expressed it at the destruction of Jerusalem). But God preserved the woman by giving her the means of flight into the wilderness unto her place, to be nourished there for a time, times, and half a time, from the face of the serpent. The plan for the destruction of the mother Church was to desolate the Holy Land by 'the flood of war' (Dan. 9. 26), in which she should be swept out of existence, verse 15. But the earth helped the woman, by swallowing up the flood which the dragon cast out of his mouth to sweep her away in it, verse 16. His plan was frustrated: in the war between Rome and Jerusalem, in A.D. 66-70, in the civil or intestine wars of the Jews throughout the same period, and in the civil or intestine wars of the Romans in A.D. 68-69, the dragon's perse-

cutting war forces were turned against each other, and swallowed up, as an overwhelming inundation on its way might be swallowed up, by the engulfing fissures rent open by earthquakes. It is true that at the last the Holy Land was desolated, Jerusalem and the temple having come to 'their end in the flood', sacrifice and offering made to cease for ever; but so far from this being the frustration of God's purpose as to the completion of the setting up of his Messianic kingdom, it was the necessary removal of the great obstacle to the full establishment of that kingdom, and the full inauguration of the Messianic age. It was not the woman, God's Church, that had perished in the dragon's flood: it was his own synagogue, 'the synagogue of Satan', the most fanatical and effective, though smaller, part of his own persecuting forces. And as for the other and larger part of them, Rome, mortally wounded, as it seemed, in her civil wars (in A.D. 68-69), was now only too glad to find herself still alive, her death-stroke healing. In these circumstances the dragon waxed wroth with the woman, and went away (from the desolated Holy Land) to make war with the rest of her seed, the people of Christ in other parts (verse 17), by means of his instrument, the persecuting Roman world-power. This was to be the war of the next period, that of the time, times, and half a time, of verse 14 and Dan. 12. 7 (as to which see above), prophetically set forth in the next following chapters.

iii. Chapters 13-18.

THE BEAST FROM THE SEA (13. 1-10).

The beast with ten horns which was seen in vision coming up out of the sea is the persecuting Roman world-

power, which as the instrument of the dragon is to carry on the war against the kingdom of Christ, persecuting his people for the period of 'forty and two months', verse 5, as had been already indicated in 11. 2. The previous five 'heads' of the beast had all fallen, and its seventh head was not yet come (17. 10). This, the then existing beast, the sixth head with ten horns, is the fourth great beast with ten horns in Dan. 7; and the seventh head, the one which was yet to come, is the final beast in Dan. 7. The seven heads corresponding to the seven heads of the dragon are the seven successive forms of the hostile world-power as the instrument of Satan in his war through the ages against the kingdom of God. Of the five forms or 'heads' of it previous to the Roman, there are in Daniel the Grecian, Medo-Persian, and Babylonian, the other and earlier two, elsewhere in the Old Testament, being the Assyrian and Egyptian. Verse 3, the one of the seven heads seen as though it had been smitten unto death, and its death-stroke was healed, was the Roman world-power which had been so smitten and as in the agony of death in A.D. 68-69. At its 'unexpected recovery from the ruin' (Josephus) under Vespasian, the whole earth wondered, and, after the apparent victory over the kingdom of God in the destruction of Jerusalem, the Heathen with fervour did homage to the dragon, 'the god of this world', in its hostility to the kingdom of God; and to the Roman world-power as his invincible instrument in that hostility, verse 4. Verses 5-7, the Roman power was to speak and, as we know, did speak great things and blasphemies against God and Christ and the people of Christ, warring with them and persecuting them unto death: as had been said long before, it was to 'speak marvellous things

against the God of gods; and prosper until the indignation should be accomplished', Dan. 11. 36-37 (on which see above). Verses 8-10, its authority should extend over every tribe and people and tongue and nation, and all the dwellers on the earth would do homage to it in its hostility to the kingdom of Christ, except those faithful to Christ: *their* faith and patience would abide in the conviction that this power, having taken the sword against the kingdom of Christ, would perish by the sword.

THE BEAST FROM THE EARTH (13. 11-17).

In these verses 'the first beast' is the persecuting Roman world-power of verses 1-10; the second beast or 'false prophet' (16. 13) is not an individual but a leading and powerful body of men in a relation to the Imperial Paganism analogous to that of the 'two prophets' of ch. 11 to Christianity. The 'image' is not a literal image, as a picture or statue of an individual. It symbolizes a new device of the false prophet against Christianity in conformity with, and in furtherance of, the new persecuting policy of the world-power. This device was not to make a new Roman state-religion, or empire-religion, but to make a new departure (a new rite, or religious usage) in it, corresponding to the new departure made in the policy of the world-power by the Neronian persecution. As the one new departure had committed to the end of its days the Roman world-power, so the other new ancillary and corresponding *similar* departure committed the Roman state-religion to a policy of persecution of the people of Christ and war against his kingdom. The correspondence between Pliny and Trajan sufficiently shows the nature of the new rite or religious usage devised by the

false prophet for the deadly persecution of the people of Christ.

3.11 The false prophet or earth-born beast had two horns as
 a lamb, and spake as a dragon or persecutor warring
 12 against the kingdom and people of Christ. He exercises
 all the authority of the persecuting world-power in its
 service and, during this period (destruction of Jerusalem
 to end of Heathen empire), endeavours to make all dwelling
 on the earth do homage to the persecuting Roman world-
 13 power that had recovered from the ruin of A.D. 68-69. He
 does great signs after the manner of false prophets, aping
 the true, cf. 11. 5-6; he teaches that the calamities
 from heaven were not for the persecution of his people
 from the God of the Christians, but from the gods of the
 14 Pagan world for not exterminating the Christians. By
 means of these signs done in the service of the persecuting
 world-power he deceives the Heathen people into regard-
 ing him as a true prophet, enraging them against the
 Christians, and tells them that they should make a new
 religious usage in the interests of the persecuting Roman
 15 world-power. And to this new religious usage of the
 persecuting world-power he succeeds in giving vitality,
 making it declare and cause that as many as would not
 -17 conform to or celebrate it should be killed. And he
 causes all, small and great, rich and poor, free and bond,
 that there should be given to them a mark on their right
 hand, or upon their forehead, so that those not having
 the mark (the name of the world-power, or the number
 of its name), i. e. the people of Christ, should be ostracized.

THE NUMBER OF THE BEAST (13-18).

The number of the beast, that is, the number of its
 name, or the sum of the numerical values of the letters

of its name, is six hundred and sixty and six. It is intimated that it is difficult to find the name from this, its number, but possible, since it is 'a number of a man' (cf. 2. 17, 'measure of a man'); that is, a number from which the name is to be found by the ordinary method of computation among men in such cases. As the beast symbolizes not an individual but a persecuting world-kingdom, so of course the name to be found is not that of an individual, but of the persecuting world-power existing at the time indicated in the prophecy. Both in Hebrew and in Greek the letters of the alphabet had fixed numerical values, but it is not likely that in this book, written in Greek, the name in question would be in Hebrew letters. Irenaeus, the earliest known writer on the subject, suggested *λατεινος* (the sum of whose letters is 666), the Latin or Roman (man or king), as the Latins or Romans were those that then reigned over the world. He says, 'It seems to me very probable, for this is a name of the last of Daniel's four kingdoms; they being Latins that now reign.' This, or a slight modification of it, *ἡ λατίνη βασιλεία* (the sum of whose letters is 666) gives in all probability the required name, as denoting in a somewhat enigmatic manner the Roman world-power, kingdom, or empire. But however that may be, it remains that by the beast whose number is given is symbolized the hostile or persecuting Roman world-power.

THE LAMB AND THE HUNDRED AND FORTY AND FOUR
THOUSAND (14. 1-5).

- 14.1 This is Christ as Head of the Church, which is symbolized by the hundred and forty and four thousand, and, according to 7. 1-8, had been preserved through all the

troubles of the time of the seven trumpets. The new song, sung in heaven, is the song, as in 5. 9, of the new dispensation, but now as fully inaugurated: only those could learn this song, or understand, who were true followers of Christ unspotted by the defilements of idolatry, in whose mouth was found no lie against the truth. Here we have the Church militant in this period.

THE WORLD-WIDE PROCLAMATIONS OF THE THREE ANGELS
AND OF THE VOICE FROM HEAVEN (14. 6-13).

In these proclamations we see what the Churches proclaimed or preached throughout the world in this period, by the will of God; cf. Matt. 24. 31, on which see above.

6-7 The Heathen peoples throughout the whole world have the everlasting Gospel declared to them, and are exhorted to worship the only true God, the hour of whose judgment is come.

8 It is declared to them that Rome the great, that had made all the nations drink of the wine of the wrath of her persecuting idolatry, or imbued them with the persecuting fanaticism of her idolatry, is doomed to fall.

9-12 It is declared that if any man does homage to the persecuting world-power and its persecuting religion, receiving the mark thereof on forehead or hand (13. 15-17), he also shall drink of the wine of the wrath of God, which is prepared undiluted in the cup of his anger. The patience of the Christians rests on the conviction that not they which kill the body but are not able to kill the soul are, but rather he who is able to destroy both soul and body in hell is, to be feared and obeyed (Matt. 10. 28).

- 13 It is not for the faithful in Christ to fear them that can kill the body only ; for the death of the body is for them the entrance into the blessed rest from their troubles, and blessed service of their Lord, for ever.

SYMBOLIC VISION OF THE 'END AND THAT DECREED TO BE POURED OUT', IN THE DAY OF THE LORD, 'THE GREAT DAY OF GOD, THE ALMIGHTY' (16. 14), AT THE CLOSE OF THIS PERIOD, 'UPON THE DESOLATOR' (DAN. 9. 27 B), THE PERSECUTING ROMAN WORLD-POWER AND ITS PERSECUTING RELIGION, 14. 14-20.

- 14 In this end the Son of man comes with clouds giving victory to his cause, and all the tribes of the persecuting
 15-16 earth shall mourn because of him. This end was to be, when the time was ripe, the harvest of the persecuting world-power ; as with the first, so with this second Babylon, 'yet a little while, and the time of her harvest
 17-20 should come', Jer. 51. 33. In this end there should be not only the harvest but also the vintage (as in the vision of judgment in Joel 3. 12-13) ; the destruction not only of the persecuting world-power but also of its persecuting religion. The vine of the persecuting earth ('the vine of Sodom', Deut. 32. 32), from which came the wine of the wrath of the world-power's persecuting idolatry, 'the poison of dragons', should, when its 'bitter' clusters were fully ripe, the sharp sickle having been sent forth at the bidding of the angel with power over fire (cf. 8. 5, which see above), be gathered into the winepress, the great winepress of the wrath of God, and therein trodden without the city, until blood should come out from it, even unto the bridles of the horses, as far as a thousand and six hundred furlongs. 'Without the city' (see on Dan. 11. 45 above, and 16. 16 below), i. e. the Holy City

(11. 2) trodden down during this period, and to be avenged on its treaders down in that day of their doom.

VISIONS PREPARATORY TO THE POURING OUT OF THE
SEVEN VIALS (15. 1-8; 16. 1).

15.1 The seven plagues about to be inflicted upon the persecuting Roman world in this period are called 'the last' in reference to those inflicted upon it in the previous period, 9. 20 (see above on 9. 12-21); the wrath of God against the persecuting Heathen world, the pouring out of which in these first plagues was mercifully restrained short of complete destruction, 'and they repented not', is, further season for repentance having been given in vain, to be fully poured out unto complete destruction in these seven last plagues. They are the last, for in them is finished or completely executed the wrath of God against the persecuting Roman world-power and its persecuting religion; cf. for the meaning, above on 8. 1. After these plagues had been poured out, again 'there is silence in heaven' for a time.

2-4 As in ch. 7, before the beginning of the troublous time of the seven trumpets, there is a vision of the persecuted Church come triumphant out of that great tribulation, so here, before the beginning of the troublous time of the seven vials, there is a vision of the persecuted Church standing victorious on the further shore of that sea of troubles into the depths of which the persecuting world-power and its persecuting religion have sunk 'like a stone'. And they sing the victory song of Moses the servant of God (Ex. 15), and the song of the greater victory of the Lamb, their victorious Leader through a wider and deeper sea.

4-8 After these things John saw, and the temple of the

tabernacle of the testimony in heaven was opened, and there came out from the temple the seven majestic angels that had the seven plagues. And one of the four living creatures (cf. 6. 1, 3, 5, 7) gave unto the seven angels seven golden vials full of the wrath of God who liveth for ever and ever. And the temple was filled with smoke from the glory of God and his power, so that none could enter it till the seven plagues of the seven angels
 16. 1 should be finished. And there was heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven vials of the wrath of God into the earth.

THE POURING OUT BY THE SEVEN ANGELS OF THE SEVEN
 VIALS OF THE WRATH OF GOD (16. 2-21).

The vials are poured out successively on the earth, sea, rivers and fountains, sun, throne, defensive boundaries (symbolized by the Euphrates), and atmosphere, of the persecuting Roman world. Each of the first six plagues is a step towards the seventh, in which closes the period, in the great Day of God, the Almighty. This period ended in the first quarter of the fourth century; see above, Ch. III, on Dan. 12. 7-13. And it began A. D. 70. Between these two dates the plagues of the seven vials were successively inflicted. It is, perhaps, not possible, and it is not necessary for the sufficient understanding of the prophecy, to ascertain the precise date of the infliction of each of them. It is certain that when the seventh vial had been poured out and along with the others had done its work, 'end and that decreed had been poured out upon that that maketh desolate' (Dan. 9. 27 b), and the persecuting world-power with its persecution, which had lasted over two hundred

years, had 'come to its end', Dan. 11. 45. We may date the beginning of the infliction of the series of the seven plagues from the time of Commodus. By that time space for repentance had been granted to the Roman world-power, and it had not repented, or ceased from its persecution of the people of Christ, and war against his kingdom. From that time the Heathen empire entered into the period of calamities and plagues which gradually brought it to its end. The plagues with which it was afflicted during this period can only be briefly indicated here; for the history of this calamitous period, see Gibbon.

16.2 The first vial. The earth, the persecuting Heathen State as supported by the false prophet and the enthusiasm of the Pagans, had enhanced (13. 11 ff.) the Imperial power for the more effective persecution of the Christians. This enhanced power, however, could be used tyrannically for the oppression of the persecuting Pagans, and it was so used, from the time of Commodus, to their sore and ever-increasing distress. The gruesome terror, which like a ghost had since the time of Nero haunted the Heathen empire, now began to realize or embody itself in fearful shape. A few hours after Commodus had been strangled, the Senate branded his memory 'with eternal infamy. The name of tyrant, of gladiator, of public enemy, resounded in every corner of the house. They decreed, in tumultuous votes, that his honours should be reversed, his titles erased from the public monuments, his statues thrown down, and his body dragged with a hook into the stripping room of the gladiators, to satiate the public fury.'

3 The second vial was poured out into the sea, 'the mighty conflux of nations' at the centre of the empire

(Rome), and it, the sea, became blood as of a dead man, or corpse, and every soul of life died, even the things that were in the sea. The sea, whose free movements would have kept itself and the empire healthy, became under deadly tyranny stagnant with blood, and the things that were alive in it, when it was a living freely moving sea, and made Rome great in the olden days, died. Under the unspeakably depraved Commodus the loathsome corruption in the heart of the empire showed itself openly, and the better men that remained from the time of his father Marcus were, as possessing something of the ancient virtues, ruthlessly butchered. The Senate, 'whom Marcus had ever considered as the great council of the nation, was composed of the most distinguished of the Romans; and distinction of every kind soon became criminal . . . rigid virtue implied a tacit censure of the irregularities of Commodus; important services implied a dangerous superiority of merit; and the friendship of the father always ensured the aversion of the son; the execution of a considerable Senator was attended by the death of all who might lament or revenge his fate; and when Commodus had once tasted human blood he became incapable of pity and remorse.' Wallowing in brutish pleasure and in innocent blood, he resigned his proper duties of government to rapacious favourites only less infamous than himself. 'The rank of Consul, of Patrician, of Senator, was exposed to public sale. . . . In the lucrative provincial employments the minister shared with the governor the spoils of the people. . . . A wealthy criminal might obtain, not only the reversal of the sentence by which he was justly condemned, but likewise inflict whatever punishment he pleased on the accuser, the witnesses, and the judge.'

4-7 The third vial was poured out into the rivers and fountains of waters, and they, the waters, became blood. The people of the provinces who had in their cruel persecutions 'poured out the blood of saints and prophets' were now to be 'drunken with their own blood'. The effects of the corruption at the centre soon showed themselves in the provinces or outlying parts of the empire. In a short time after the murder of Commodus for his crimes, and eighty-six days later of Pertinax for his virtues, by the Praetorian guards, who then sold the empire by auction to Julian, the highest bidder, and the execution of Julian after 'an anxious and precarious reign of only sixty-six days', the whole Roman empire was in the flames of civil war. Before those flames were extinguished the provinces were drenched with the blood of their own peoples. In one of the great battles of this civil war, the battle of Lyons, one hundred and fifty thousand Romans were engaged. In this place, about twenty years before (A.D. 177), under Marcus, the fearful persecution had raged, of which so touching a record has been preserved in history, when, with the most fiendish cruelty, the persecutors 'poured out the blood of saints and prophets'.

8-9 The fourth vial was poured out upon the sun, the supreme governing power, yet the galling oppressive despotism of the Imperial tyranny was not thereby mitigated but intensified: it was given unto him to scorch men with fire, and men were scorched with great heat, and blasphemed the name of God who hath the power over these plagues, and repented not to give him glory. The Pagan priests and philosophers taught that these plagues came upon them because, not of their persecuting idolatry and wickedness, but because of

Christianity not being completely extirpated, for which the Pagan gods were angry and punishing them. Thus they blasphemed the name of God who hath the power over these plagues. When the Roman general, Septimius Severus, had by means of his legions, the hostile legions being conquered, the rival generals slain, and the civil wars ended, become undisputed master of the world; and when he remembered that the three emperors preceding him had all been slain one after the other within the space of one hundred and sixty days, he felt that, to save himself from a like fate, cruel measures were necessary, and a crushing despotism hitherto unknown to the Roman world. Forty-one Senators were condemned: 'their wives, children, and clients attended them in death, and the noblest provincials of Spain and Gaul were involved in the same ruin. . . . Till the reign of Severus, the virtue and even the good sense of the emperors had been distinguished by their real or affected reverence for the Senate, and by a tender regard for the nice frame of civil policy instituted by Augustus . . . he (Severus) disdained to profess himself the servant of an assembly that detested his person and trembled at his frown; he issued his commands where his request would have been as effectual; assumed the conduct and style of a sovereign and conqueror, and exercised, without disguise, the whole legislative as well as the executive power. . . . It was now taught by the lawyers and historians that the Imperial authority was held, not by the delegated commission, but by the irrevocable resignation of the Senate . . . that the emperor was freed from the restraint of civil laws . . . and could command by his arbitrary will the lives and fortunes of his subjects.' In order to the success of this policy, Severus had to secure to him-

self the goodwill of the army, and this he did by flattering the vanity of his soldiers, granting them enervating indulgences, exorbitant pay, and dangerous privileges, raising them above the level of subjects, all which naturally tended to make them incapable of the hardships of war and disposed to insubordination. He did not duly consider that the army thus corrupted, which made him secure as emperor, might be afterwards turned against others occupying his place, and at once oppressive to the empire and incapable of defending it from foreign invasions. Immediately after his death the evil effects of his policy began to appear. 'Posterity, who experienced the fatal effects of his maxims and example, justly considered him as the principal author of the decline of the Roman empire.'

0-11 The fifth vial was poured out upon the throne of the beast, the Imperial throne, and his kingdom, the empire, was darkened so that the pains and sores of the people became worse and worse, insomuch that they gnawed their tongues for pain. And, as before, they blasphemed the God of heaven, and repented not of their persecuting idolatry and wicked works. The ruinous nature of the change effected by Severus, 'which undermined the foundations of the empire', and 'distracted the Roman empire with a long series of intestine calamities', became manifest in the reign of his son Caracalla, who 'remembered and abused one dangerous maxim worthy of a tyrant, to secure the affections of the army, and esteem the rest of his subjects as of little moment.' Haughty and cruel to the rest of the world, 'the common enemy of mankind, he crushed alike every part of the empire under the weight of his iron sceptre while abjectly fawning upon the soldiers, lavishing upon them the wealth

which he extorted from every part of the empire by every device of rapacity, among other things, for the purpose of taxation, communicating to all the free inhabitants of the empire the name and privileges of Roman citizens. . . . The Roman empire, after the authority of the Senate had sunk into contempt, was a vast scene of confusion, in which the soldiers with bloody hands, savage manners, and desperate resolutions, sometimes guarded, but oftener subverted the throne of the emperors.' They murdered the unspeakably infamous Elagabalus, and the virtuous Alexander Severus (A. D. 235), putting in his stead, as the friend and advocate of the military order, the cruel Maximin, 'a brutal savage', who proved a fearful scourge to the Roman world, plunging the empire in darkness and anguish. 'After the murder of Alexander Severus, and the elevation of Maximin, no emperor could think himself safe upon the throne, and every barbarian peasant might aspire to the august but dangerous station.' And thus it came to be, after fearful calamity, and a civil war between the civil and the military, or the Senate and the army, as Gibbon remarks, speaking of A. D. 238, 'in the space of a few months six princes had been cut off by the sword.' Of the six two were emperors of the soldiers, that is, appointed by the soldiers, and four what the soldiers contemptuously called emperors of the Senate, as being the rival emperors appointed by the Senate.

- 12 The sixth vial refers to the same as Dan. 11. 44, on which see above (Ch. III). It was poured out upon the great river, the river Euphrates, by which is symbolized the defensive boundary or barrier, east and north, of the empire against invasion from without. The throne, as we have seen, shaken, tottering and trembling on the brink of ruin, the light of government turned into

a scorching fire, and darkness and the deadliest distress growing deeper and deeper throughout the Roman world, the resisting power of the empire was weakened, the water of Euphrates was dried up, just when it was most needed, when the fearful inrush of the barbarians from without, the kings from the East, that is, the hostile powers from beyond the boundaries (symbolized by the Euphrates) of the empire, was beginning to take place. 'The limits of the empire were still the same as under Hadrian and Augustus. The form was still the same, but the animating health and vigour were fled. The industry of the people was discouraged by a long series of oppression. The discipline of the legions which alone, after the extinction of every other virtue, had propped the greatness of the State, was corrupted by the ambition, or relaxed by the weakness, of the emperors. The strength of the frontiers, which had always consisted in arms rather than in fortifications, was insensibly undermined (dried up), and the fairest provinces were left exposed to the rapaciousness and the ambition of the barbarians, who soon discovered the decline of the Roman empire.' As the Jewish world had been torn and weakened by civil wars, so now the Roman empire was torn and weakened by civil wars, while assailed from without. In the years 248-68, the hitherto sputtering storm of the barbarian invasion burst upon the doomed empire while it was internally convulsed by civil wars, the so-called 'thirty tyrants' being engaged in mutually destroying each other and the empire. 'During that calamitous period, every instant was marked, every province of the Roman empire was afflicted, by barbarian invaders and military tyrants, and the ruined empire seemed to approach the last and fatal moment of its dis-

solution.' These foreign barbarians and domestic tyrants, 'under the reigns of Valerius and Gallienus, dismembered the provinces, and reduced the empire to the lowest pitch of disgrace and ruin, from whence it seemed impossible that it should ever emerge.' With such devastating wars came necessarily famine and pestilence. In A. D. 250-65 a 'furious plague raged without interruption in every province, every city, and almost every family of the Roman empire. During some time 5,000 persons died daily in Rome; and many towns that had escaped the hands of the barbarians were entirely depopulated.' According to the calculation of Gibbon, 'war, pestilence, and famine had consumed, in a few years, the moiety of the human species.'

VISION PREPARATORY TO THE POURING OUT OF THE
SEVENTH VIAL (16. 13-16).

- 13-16 See above on Dan. 11. 45: the Heathen empire in its decline made desperate rallies, looking for success to the Pagan gods. The Heathen, maddened by their calamities, were persuaded by the Pagan priests to believe that 'the gods visited the people with so many calamities on account of the Christians', that toleration of the Christians was the destruction of the empire, extermination of the Christians the condition required by the Pagan deities for its salvation. The great military rallies of the empire against the barbarian invaders, from Decius to Diocletian, were made in this spirit. During this long-continued war, in which the empire was filled with blood, the Pagan enemies of Christianity grew weaker and weaker, the Christians, absolutely and relatively, stronger and stronger. Then when 'the arduous work of rescuing the distressed empire from tyrants and barbarians had now been com-

pletely achieved . . . Diocletian . . . celebrated (A. D. 303) that memorable era, as well as the success of his arms, by the pomp of a Roman triumph. . . . It was the last that Rome ever beheld.' At last the empire was at liberty to make war, with all its forces, upon the Church of Christ, and under Diocletian the work of extirpating Christianity, which had been so often interrupted by disastrous civil and foreign wars, was, by the instigation of the Pagan priests and philosophers, who saw with rage that the numbers of the Christians had been constantly increasing, resumed, but with a deliberate and carefully planned ruthless ferocity such as had never before been seen in the long series of the persecutions. At first the politic and cautious Diocletian, though a devout Pagan, had been averse to persecution, but the fanaticism of his two associates Maximian and Galerius, 'who entertained the most implacable aversion to the name and the religion of the Christians' . . . carried everything before it, and then, after consulting the oracle of Apollo, he gave the signal (A. D. 303) for the final and worst war of the brute force of the Imperial Paganism against, and for the extirpation of, the Church of Christ. At last the dragon, the beast, and the false prophet, had succeeded in gathering 'the kings of the whole world', that is, of the whole Heathen empire, 'together unto the war of the great Day of God, the Almighty'. (Here again, as in the Day of the Lord at the end of the previous period, the Christians were to take heed and watch (Mark 13. 33); 'Blessed' indeed the soldier of Christ who watched and abode faithful to his Lord in that awful Day, verse 15.) 'And they gathered them together into the place which is called in Hebrew Har-Magedon', at the plain of Esdraelon, 'between the seas' (Dan. 11. 45), the great battlefield of

wars between the people of God and Heathen forces in Old Testament times. The forces of the great Heathen empire are gathered together for the last and greatest and decisive struggle of its war 'against the glorious holy mountain', God's Messianic kingdom—a war which had lasted now over two centuries. That this war was to go against the assailants of the Church is not intimated by the name of Har-Magedon (here symbolically used) alone—the Old Testament people of God had been defeated as well as victorious there—but by the fact that it is the war of the great Day of God, the Almighty, the day of the harvest and the vintage of the persecuting world-power and its persecuting religion (14. 14–20). When the persecuting Heathen empire gathered all its forces at Har-Magedon for a final exterminating assault on the Messianic kingdom of God, his cause was to be victorious. In the final struggle then initiated which, as we now know, lasted twenty years, A.D. 303–23, it was not Christianity but the Imperial Roman Paganism that was to go down and that for ever. The course of that twenty years' struggle with this end is set before us in the events of the seventh vial.

- 17–21 The seventh vial refers to the same 'end' as in Dan. 11. 45, on which see above. It was poured out upon the air, and (cf. Jer. 51. 1; and ch. 7. 1–3) there fell upon the Roman world a destroying tempest with lightnings, voices, and thunders, and great hail, and there was 'a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty': cf. 11. 19 (the seventh trumpet), where the tempest with earthquake in which Jerusalem came to its end is similarly described. Every island fled away, and the mountains were not found: cf. 6. 14., 'The abdication

of Diocletian and Maximian was succeeded by eighteen years (A.D. 305-23) of discord and confusion. The empire was afflicted by five civil wars: and the remainder of the time was not so much a state of tranquillity as a suspension of arms between hostile monarchs, who viewing each other with an eye of fear and hatred, strove to increase their forces at the expense of their subjects.' 'The great city', that is, the Roman empire, was divided into three (i. e. several) parts: 'for the first, and indeed for the last time, the Roman world was administered by six emperors', A. D. 308. Afterwards for a time there were 'three Augusti'. 'And the cities of the nations', that is, the Heathen States into which the Roman world was divided, 'fell', one after another, the last of them that under Licinius, in A. D. 323. Great hail, great and crushing calamities, kept coming down out of heaven upon the persecuting Heathen party, and that party blasphemed God because of the plague of the hail, for the plague thereof was exceeding great all over the Roman world, but especially in the centre of it, for 'Babylon the great was remembered in the sight of the Lord, to give unto her the cup of the wine of the fierceness of his wrath'. The Romans, galled by the exactions and insults of Galerius—they could not 'patiently brook the insolence of an Illyrian peasant who, from his distant residence in Asia, presumed to number Rome among the tributary cities of his empire'—rebelled, and appointed for their relief Maxentius as their emperor. But the remedy proved worse than the disease. Severus indeed was overthrown and put to death, and the invasion of Italy by Galerius 'to extirpate the Senate, and to destroy the people by the sword' for their rebellion was not successful. But Maxentius himself 'had imbibed

the same implacable aversion to the Senate which had characterized most of the former tyrants of Rome. . . . The lives of the Senators were exposed to his jealous suspicion, the dishonour of their wives and daughters heightened the gratification of his sensual passions. . . . He filled Italy and Rome with armed troops, connived at their tumults, suffered them with impunity to plunder, and even to massacre the defenceless people. . . . The wealth of Rome supplied an inexhaustible fund for his vain and prodigal expenses, and the ministers of his revenue were skilled in the arts of rapine. . . . Rome, which had so long regretted the absence, lamented during the six years of his reign the presence of her sovereign.' The overthrow of Maxentius by Constantine did not lift Rome out of her degradation and misery. 'By suppressing the troops (the Praetorian guards) which were usually stationed in Rome, Constantine gave a fatal blow to the dignity of the Senate and the people, and the disarmed capital was exposed without protection to the insults or might of its distant master. We may observe that in this last effort to preserve their expiring freedom the Romans, from the apprehension of a tribute, had raised Maxentius to the throne. He exacted that tribute from the Senate under the name of a free gift. They implored the assistance of Constantine. He vanquished the tyrant and converted the free gift into a perpetual tax.' The misery was great. 'The horrid practice, so familiar to the ancients, of exposing or murdering their new-born infants, was becoming every day more frequent in the provinces, and especially in Italy. It was the effect of distress; and the distress was principally occasioned by the intolerable burden of taxes, and by the vexatious as well as cruel prosecutions of the officers of the revenue against their

insolvent debtors.' The oracles, though backed up by 'signs', which had promised victory to the Pagans in their war at Har-Magedon, and the freeing of them from their calamities by engaging in that war, had manifestly lied. Paganism was a lie, the Pagan gods not gods at all. The 'great earthquake', the mighty revolution, was indeed a revolution in outward things that turned the world upside down; but it was that only secondarily: primarily it was a revolution in the minds of men, changing the thought of the world. As has been well said by Principal Cairns: 'Another conquest so complete and absolute does not mark the history of the world . . . and thus there was ended a revolution greater than if the idolatries of India, China, and Japan . . . such as we know them in our day . . . were one and all to fall; for these are not the leading nations of the world, nor will their thought affect all time; whereas Paganism then died in the very centre of the world's life and greatness, and the thought from the midst of which, as by a mighty hand, it was torn out, has lived on to affect all literature, and even the Christianity that overmastered it, to the end of the world.' See also above, Ch. III at end, and Ch. IV, § 2.

THE HARLOT AND THE BEAST WITH SEVEN HEADS AND TEN HORNS (17. 1-18).

Ch. 17 refers to the period, A. D. 70-324, already referred to in the four preceding chapters, 13-16, but in such a manner as to introduce the two following periods, that of the ten kings (Ch. IV, § 3), and that of the later king that arose after them, the seventh head, or final beast, that having put down three of these ten is also an eighth

(king) to the remaining seven of them (ch. IV, § 4). Ch. 17 in this period is thus analogous to ch. 12 in the previous period.

- 17.1-2 One of the seven angels that have the seven vials bids the prophet come that he may show him the judgment of the great harlot (idolatrous city), that sitteth upon, i. e. *beside* (ἐπί c. gen.) many waters (see verse 15), with whom the kings of the earth joined themselves in her idolatry, and who made the Heathen inhabitants of the earth drunken with the wine, imbued or fanaticized with the spirit of her idolatry (see 14. 8).
- 3-6 The angel took the prophet away in the Spirit into a wilderness, and he saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns: this is the beast of 13. 1 ff., the Roman Imperial military world-power, and the woman is Rome, the great city, carried or upheld by it, and having rule over it (verse 18); as a rider sitting upon a horse is carried by and rules over it. This woman, 'Queen of the nations', 'Mistress of the world', 'Rome the Goddess', powerful, luxurious, wealthy, able to punish and able to reward, had in her hand a golden cup full of abominations, even the unclean things of her idolatry, and upon her forehead a symbolical name written, 'Babylon (Rome) the great, the mother (city) of the harlots (idolatrous cities) and of the abominations (of idolatry) of the earth'; and she was drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Her political idolatry (13. 15-17), with which she filled the earth, was wrathful (14. 8), warring against the kingdom of Christ and persecuting his people unto death.
- 7 The angel explains to the prophet what is meant by the mysterious symbol of the woman, and of the beast

that carrieth her, which hath the seven heads and the ten horns saying to him :—

8 The beast (the hostile world-power in its sixth form) that thou sawest was, and is not ; and is about to come up out of the abyss (in its seventh and final form), and to go into perdition (see under verse 11) : this is spoken from the standpoint of the period following the end, in the time of the seventh vial, 16. 17–21, of the persecuting Roman world-power. For this period, the period of the ten kings, see above, Ch. IV, § 3. In that period the beast, the hostile world-power, in its sixth form, that had carried the woman, was no more ; and the next, the seventh or final form of the hostile world-power, was not yet come, and not to arise till the end of that period. When it ‘shall come’, or have its ‘parousia’ (2 Thess. 2. 8, 9), or ‘be revealed’, then they that dwell on the earth, they who are not Christ’s true people, shall wonder after it (cf. 13. 3).

9–10 Here is the mind that hath wisdom. The seven heads (of the hostile world-power in all its successive seven forms) are seven mountains (i. e. kingdoms, cf. Jer. 51. 25 ; Dan. 2. 35) *beside* (ἐπί c. gen., as in verse 1) which the woman sitteth (she does not sit *on*, but *beside* the seven heads, verse 3), and are seven kings (not seven individual kings, but seven successions of kings, as in Dan. 7. 17 the four kings are four successions of kings) of the seven kingdoms ; see above on Dan. 11. 36—king and kingdom are correlatives, Dan. 7. 17, 23, and in this prophecy the beast is spoken of as either king (masc.), or kingdom (neut.), verse 11, ch. 13. 14 : (at the date of the prophecy) the five (first) are fallen, the one (the sixth) is, the other (the seventh) is not yet come, and when he cometh he must continue a little while (this ‘little while’ sym-

bolizes the period of his continuance from his rise to his end—the term ‘little while’ gives no indication as to the length of the period it symbolizes, cf. 12.12, and 20. 3). In the symbol the seven heads appear upon the beast: the angel’s explanation of the symbol shows, however, that what is meant is, not that the beast has all these heads at one and the same time in actual history, but, on the contrary, that it has them one after the other, and only one at any one time, in actual history. Of the world-power opposed to the kingdom of God, they are, in the course of the ages, the seven successive culminations in great successive world-kingdoms. In the time of the prophet *the one that is* is the Roman, the sixth of them; since before it five of them had successively fallen, the Egyptian, Assyrian, Babylonian, Medo-Persian, and Grecian; and after it there was one, the seventh and last of them, the Moslem (see above), yet to come, and continue for its allotted period. And, accordingly, in actual history, the woman, Rome, the great city, sits *beside* (presides over, verse 18) only one of the seven heads (or mountains, i. e. world-kingdoms), the only one then existing, the sixth or Roman. The angel’s explanation continues:

- 11 And the beast (the hostile world-power in its sixth form) that was (before the period of the ten kings, see under verse 8) and is not (in that period), is (when he shall have come at the end of that period) himself also an eighth (horn or king, having destroyed three of the ten horns or kings, Dan. 7. 8, 20, 24, and taken their place, he is—so Irenaeus rightly—an eighth to the remaining seven of the ten, diverse from and hostile to them), and is of the seven (heads, that is, he is the final one, or seventh of them, the sixth having, in its turn after the

first five, fallen); and he goeth into perdition (this, his perdition, had been prophetically described in Dan. 7. 11, 26; 2 Thess. 2. 8: and is again described in ch. 19. 20—so also Irenaeus). For the period of his continuance from his rise to his end, mentioned in the previous verse, and in Dan. 7. 25, see Ch. IV, note 7, and § 4, ‘The period of the later king that put down three of the ten, taking their place, the final beast, and of the other or remaining seven.’ This period begins at the end of the previous period of the ten kings, as to which see under verse 8. The angel having explained the symbol of the seven heads of the beast, or hostile world-power, on to the end or perdition of the final head or form of it in the distant future, now returns to explain the symbol of the ten horns as from the date of the prophecy:—

- 12 The ten horns (which are upon the sixth head) are ten kings (not literally ‘ten’, the governors of the provinces of the Roman empire, commanding the legions stationed in them), which have received no (independent) kingdom as yet (at the date of the prophecy): but they receive authority as kings (they are provincial governors having the power of kings), with the beast (the Imperial world-
 13 power), for one hour (for a certain time). These have one mind, and they give their power and authority unto
 14 the beast (the Imperial military world-power). These (giving their power and authority to the beast) shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings (Christ overcame them in the time of the seventh vial, 16. 17–21. He conquered the persecuting Heathen empire, which then came to its end); and in his victory those ‘with him, called and chosen and faithful’, were victorious—

the Church conquered the persecuting Heathen empire. This concludes 'The period from the completion of the setting up of the Messianic kingdom to the end of the fourth beast', of the prophecy in Daniel, as to which see above, Ch. IV, § 2.

- 15 The explanation of the angel proceeds: The 'many waters' (verse 1), beside which the harlot sitteth, symbolize the 'peoples, and multitudes, and nations, and tongues' of the Roman world over which she rules. The ten horns and the beast that the harlot rules over as her instruments in her war against the kingdom of Christ and persecution of his people, these later on shall hate her and make her desolate and naked, degrade and completely strip the harlot of her sovereignty, and eat her flesh (appropriate her sovereignty), and burn her with fire (destroy her as by fire, see above under the seven vials, and especially under the seventh). And this by the overruling providence of God they, though idolatrous as she, unanimously do, unconsciously carrying out his will in executing his judgment (verse 1) upon her. Such was the doom of the woman, Rome, the great city, which, at the date of the prophecy, is reigning over the kings of the earth. The ten-horned wild beast that was then carrying her and subject to her rule, became later on beyond her control, and, hating her, threw her off, casting her, denuded and degraded, to the ground. On the 'debasement of Rome and of the Senate' under the new Imperial constitution of Diocletian, see Gibbon, c. 13. The sovereignty of the city stood or fell with the authority of the Senate, which (see above under the vials) had been constantly assailed, often down-trodden in blood, from the time of Commodus. But in thus depriving Pagan Rome, the reigning city, of her sovereignty, the beast with the

ten horns deprived itself of her rule, which had held together or maintained the unity of the Pagan empire. 'The balance of power established by Diocletian (in his new constitution, in which "the empire was divided into four parts" under "four partners of sovereignty") subsisted no longer than while it was sustained by the firm and dextrous hand of the founder. . . . The abdication of Diocletian and Maximian was succeeded by eighteen years (A. D. 305-323) of discord and confusion', and civil wars, in which the persecuting Pagan world-kingdom 'divided against itself was brought to desolation' ceased to be, see under verses 8, 11, 'is not'; came to its end and there was none to help it (Dan. 11. 45); the end and that decreed having been poured out upon it (Dan. 9. 27 b); the period of the forty and two months (11. 2; 13. 5), or thousand two hundred and threescore days (11. 3; 12. 6), or time, times; and half a time (12. 14; Dan. 12. 7), allotted for its continuance having elapsed. (For the Church's happy state at the end of this period, see below, on 19. 1-10.)

THE FALL OF BABYLON THE GREAT (18. 1-24).

This chapter continues the prophecy from 16. 17-21: the intervening chapter (17) is as has been already explained.

1-3 An angel was seen coming down out of heaven, having great authority, and the earth was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen, is Babylon the great. . . . For by the wine of the wrath of her persecuting idolatry (14. 8) all the nations are fallen, and the kings of the earth joined themselves with her therein (17. 2), and the merchants of the earth waxed rich by the power of her wantonness, or luxury.

- 4-8 Another voice from heaven was heard, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues (Jer. 50. 8; 51. 6, 45: and cf. Luke 21. 21, as to the Day of the Lord in the previous period). It is the time of God's retributive vengeance upon her for her sins which have reached up to heaven. . . . In one day shall her plagues come, death, and mourning and famine; and she shall be utterly burned with fire, the wrath of heaven like burning desolating fire shall be upon her. For strong is the Lord God which judged her.
- 9-19 The weeping and wailing over her, in the hour of her judgment, of the Pagans whose worldly interests suffered in her fall:—
- 9-10 Of the kings of the earth, verse 3. They were not able to help her, but stood afar off for the fear of her torment, looking upon the smoke of her burning, that is, upon the signs of the agony of dissolution come upon her by what even they recognized as the judgment of God.
- 11-19 Of the merchants of the earth, verse 3, 'for no man buyeth their merchandise any more'. And of those in ships who gain their living by the sea; all that had their ships in the sea and were made rich by reason of her costliness. As to the traffic in slaves, verse 13, the number of slaves in Rome was enormous. As to other traffic, 'The most remote countries of the ancient world were ransacked to supply the pomp and delicacy of Rome. The forests of Scythia afforded some valuable furs. Amber was brought overland from the shores of the Baltic to the Danube: and the barbarians were astonished at the price which they received in exchange for so useless a commodity. There was a considerable demand for Babylonian carpets and other manufactures of the East; but the most

important and unpopular branch of foreign trade was carried on with Arabia and India. Every year, about the time of the summer solstice, a fleet of an hundred and twenty vessels sailed from Myos-hormos, a port of Egypt on the Red Sea. By the periodical assistance of the monsoons, they traversed the ocean in about forty days. The coast of Malabar, or the island of Ceylon, was the usual term of their navigation, and it was in those markets that the merchants from the more remote countries of Asia expected their arrival. The return of the fleet of Egypt was fixed to the months of December or January; and as soon as their rich cargo had been transported on the backs of camels, from the Red Sea to the Nile, and had descended that river as far as Alexandria, it was poured, without delay, into the capital of the empire (Plin. *Hist. Natur.* I. vi; Strabo, I. xvii. The objects of oriental traffic were splendid and trifling: silk, a pound of which was esteemed not inferior in value to a pound of gold; precious stones, among which the pearl claimed the first rank after the diamond; and a variety of aromatics, that were consumed in religious worship and the pomp of funerals. The labour and risk of the voyage was rewarded with almost incredible profit' (Gibbon, c. 2).

- 20 The voice from heaven says, 'Rejoice over her, thou heaven, ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her' (cf. 12. 12), that is, hath judged your suit, or case for trial (so Swete), against her, cf. 12. 10-12 at end of previous period. Again at the end of this, as at the end of the previous period (see above on 11. 13-19), was come the time of the dead to be judged, *both* to give their reward to the fearers of his name, *and* to destroy the destroyers of the earth.

21-24 For the symbolic action in verse 21, compare Jer. 51. 62-63. 'The action symbolizes', as Swete says, 'the complete submergence, the final disappearance of Pagan Imperial Rome . . . she is to vanish, as Babylon had vanished in the time of St. John'. In her was found the blood of prophets and of saints, and of all that have been slain upon the earth, as of Paul and Peter, and the vast multitude of Christians slain in the long course of her war against the kingdom of Christ and persecution of his people. She was drunken with the blood of the saints, and with the blood of the martyrs of Jesus (17. 6.)

iv. THE MESSIANIC KINGDOM AT THE BEGINNING OF THE NEW ERA OR STAGE OF ITS DEVELOPMENT FOLLOWING THE FALL OF BABYLON THE GREAT, THE SIXTH HEAD, OR FORM, OF THE HOSTILE WORLD-POWER, THAT OF PAGAN ROME (19. 1-10). THIS IS 'THE PERIOD OF THE TEN KINGS'.

19.1-9 With verses 1-4 at the beginning of this era, compare 11. 15-18 at the beginning of the previous era; and in like manner with verses 5-9, compare 12. 10-12 a, and 14. 1-5. 'The outward conflict of the Church with the brute force of Imperial heathenism is at an end.' 'The sun of Constantine is already risen, and with it the dawn of a new day for the Church and for the world.' Christianity is now upon the throne from which the persecuting Imperial Paganism has been hurled into everlasting desolation. It was a time of great rejoicing, great deliverance, praise, and thanksgiving, to the Church; joy and triumph, and expansion, such as had never been before. Heaven and earth resounded with halleluias. God had saved his people, manifested his power and glory, by his true and righteous judgment, in judging the

great persecuting idolatrous State, that corrupted the world with her persecuting idolatry, and in avenging the blood of his servants at her hand. The smoke of her burning going up for ever and ever, the sight of her fall from which she was never to rise, of her ruin from which she was never to recover, at which the Pagans moaned and wailed, made the Christians full of joy and praise to God. Blessed indeed was he that had been spared to come to that time, Dan. 12. 12. It was to them deliverance from tears and agony and death, and the visible and undeniable proof, in the great unalterable events of world-history, that the Lord their God, the Almighty, reigneth. And not only so, but they rejoiced and were exceeding glad and gave glory to him because the marriage of the Lamb was come and his wife had made herself ready; she had been prepared for this happy time by her previous sufferings, during the preceding period of 1,260 days, or time, times, and half a time (12. 6, 14), in the wilderness, in the place assigned by God where she should be nourished, trained, and disciplined. It was not only to the Church, but to the Lamb, to Christ, who had suffered and died for mankind, a time of triumph and rejoicing, in which he saw of the travail of his soul and was satisfied, in which he saw the joy of his delivered people and rejoiced with them, as they with him, in his triumph. It was given to the Church to array herself in white linen, shining and pure, the fine linen being the righteous acts of his people, in keeping themselves pure from the evil of the world while shining as lights upon its darkness and misery, as the children of him, the light of the world. In the time of persecution unto death by the Roman Babylon John was bidden to write, 'Blessed are the dead that die in the Lord'; but now when the Roman Babylon is no

more, in this time of joy as of a great marriage feast, he is bidden, 'Write, Blessed are they which are bidden to the marriage supper of the Lamb.' How blessed were they indeed in that happy time as having faithfully endured (16. 13) the sufferings of the awful persecution from which they had been delivered. As Eusebius (*Hist.* 10. 9), who was a partaker in this blessedness, says, 'All fear, therefore, of those who had previously afflicted them was now wholly removed. They celebrated splendid and festive days with joy and hilarity. All things were filled with light, and all who before were sunk in sorrow beheld each other with smiling and cheerful faces. With choirs and hymns, in the cities and villages, at the same time they celebrated and extolled first of all God, the universal King, because they were thus taught, then they also celebrated the praises of the pious emperor (Constantine). . . . There was nothing but enjoyment of the present blessings, and expectation of those yet to come.' This was the blessedness long ago foretold, as to come at the time indicated, in Dan. 12. 12.

- 10 John was so impressed with the revelation of this great victory for Christ and his Church, and so filled with gratitude, that he fell down at the feet of the revealing angel to worship him. 'And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.' Two great lessons are taught by these words, the one by the prohibition, the other by the reason given for it. And subsequent history down to the present day shows the need and the vast importance of these lessons. The one is, that it is not for servants to worship fellow-servants: God alone is to be worshipped. The other is, that who-

ever has the spirit of prophecy holds the testimony of Jesus, and is the servant of Jesus. There can be no discrepancy between the teaching of the spirit of prophecy and the teaching of the testimony of Jesus, because the one is identical with the other, the testimony of Jesus is the spirit of prophecy. The first of these lessons, duly heeded, would have prevented the worship of the martyrs, and of the saints, and of Mary, that subsequently corrupted so large a portion of the Christian Church, and as a part of the Apostasy brought upon her immense calamities, and especially the Mohammedan scourge. The second of these lessons, duly heeded, would have prevented the claim put forth first for Montanus, then for Manes, and afterwards for Mohammed of having the spirit of prophecy promised by Jesus to his disciples. For, passing by the Montanists and the Manichaeans as long since extinct, it is clear that Mohammed did *not* hold, but denied, the testimony of Jesus.

The activity and expansion of the Church in the beginning of this period, 'the period of the ten kings', was very great. In this period, from the fourth to the seventh century, not only was the whole Roman world Christianized, but also the northern barbarians, the ancestors of the leading nations of modern times: and the Gospel had been proclaimed as far as Abyssinia, South Arabia, India, and China. This expansion, wide and rapid, in the Heathen world, naturally led to corruption in the Church from the world in which it expanded. Multitudes of ignorant Pagans outwardly embraced Christianity, following the prevailing fashion, and in many cases their Pagan ideas and practices were not left without, but brought into the Church with them. Thus corruption grew in the Church till at the beginning of the seventh century

the predicted Apostasy had 'come'. The worship of martyrs, and saints, the worship of Mary, the worship of relics and images, intestine discords, and bloody persecutions, prevailed in the ever-deepening darkness of superstition. See in previous chapter (VIII) on 2 Thess. 2. 1-12. This corruption required a sharp remedy. Then, like Assyria, the rod of God's anger upon ancient Israel, came the Moslem world-power upon Christendom, as had been predicted, the Apostasy having 'come first'; and a new period began, namely, 'The period of the later king that put down three of the ten, taking their place, the final beast, and of the other or remaining seven.' For this final beast, or hostile world-power, see above on 17. 8-11, also Ch. VIII, and Ch. IV, note 7, and § 4. The symbolical designations of the period allotted for the continuance of this final beast, as 'a time and times and half a time' (Dan. 7. 25), and 'a little while' (17. 10), give no indication of the length of the period in terms of literal time. The history of the ravagings of this final beast in Christendom, in this period down to the present day, is well known, and to dwell upon it here is therefore not necessary, the more especially as its character has already been set forth above. In accordance with this prophecy here, what we have now to deal with in the following section is only its end.

V. THE END OF THE FINAL BEAST, THE ANTICHRISTIAN
WORLD-POWER, IN THE DAY OF THE LORD PROPHETICALLY
DESCRIBED IN 19. 11-20. 6.

19. 11 See above on 6. 2. The opening of heaven (Isa. 64. 1) and the appearing of the white horse symbolize Heaven's declaration of righteous war upon the Antichristian world-power, the final beast, the seventh head (17. 8-11),

- with its false prophet, or body of men who are the lights and leaders of its persecuting false religion: he (Christ) that sits on the horse or conducts the war is called Faithful and True (this 'the liar', the Antichrist, 'the opposition Christ', the beast with its false prophet, as we have seen, had denied him to be in denying him to be the Son of God, the seal of the prophets); and in righteousness he doth judge the persecuting world-power and
- 12 make war upon it. His eyes are as a flame of fire (this is the wrath of the Lamb—again, as formerly, 6. 16–17, the Day of his wrath hath come); and upon his head are many diadems (he rules over many kingdoms, the sovereignty of the world had become his, 11. 15, he is Head over all things to the Church); and he hath a name written which no man knoweth but he himself (Swete, 'only the Son of God can understand the mystery of his own Being', as well deny God because we cannot fully know him as he knows himself, as, like Antichrist, deny the Son of God for the same reason).
- 13 And he is arrayed in a garment sprinkled with blood (for the meaning of this, read Isa. 63. 1–6). And his name is called The Word of God. He (who was with God, and was God, and became flesh and dwelt among us with a glory as of the only begotten of the Father, John 1. 1, 14) is as Swete says, 'the final and the only perfect revelation of God to man, Heb. 1. 1 f.', and so 'the seal of the prophets'—all this the beast with its false prophet
- 14 controverts and wars against. Compare 12. 7: they followed Him in this righteous war, doing righteous things.
- 15 With the first clause of this verse, compare 1. 16; with its second clause, 12. 5; and with its third clause, 14. 14–20, and 16. 19: see above on these passages. As formerly of the previous there was, so again of this final

persecuting world-power and its persecuting false religion there is to be, the harvest and the vintage ; again the Son of man is to be seen coming with the clouds of heaven, and all the tribes of the earth shall mourn ; again they that dwell on the earth, drunken with the wine of the wrath of the final beast's persecuting false religion, and with the blood of the saints, and with the blood of the martyrs of Jesus, shall be made to drink the cup of the wine of the fierceness of the wrath of Almighty God.

16 Compare 17. 14 : again it is to be made manifest in that day, as it was in the former day, that he is King of kings, and Lord of lords.

17-18 Compare Matt. 24. 28 and (the eagle proclaiming the three carnage woes) 8. 13 : again, as it was in that previous day, there is to be the carnage of war : again, wheresoever the carcase is, there will the eagles be gathered together.

19 Compare 16. 13-16 : as, instigated by the dragon, the previous beast and its false prophet, and the kings of the whole world were gathered together unto the war of the great Day of the Lord God the Almighty at Har-Magedon, so here, again, instigated by the dragon (20. 1-3), the final beast, and its false prophet, verse 20, and the kings of the earth and their armies are gathered together unto the war of this Day of the Lord, to make war
20 against Christ, and against his people. And this final beast, the last of the series of hostile or persecuting world-powers, was taken, and with it the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the persecuting world-power, and them that did homage to its persecuting religion (as to these deceiving 'signs', see above on 2 Thess. 2. 9-12, in Ch. VIII) : and they twain (the final

beast with its false prophet) were cast alive into the lake of fire that burneth with brimstone. This same destruction of the final beast is thus described in Dan. 7. 11, 'the beast was slain, and his body destroyed, and he was given to be burned with fire', and verse 26, 'the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end': and in 2 Thess. 2. 3, 8, thus, 'the son of perdition . . . the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming'; and so when he is first mentioned in this prophecy, 17. 8-11, it is said, verse 8, that he is 'to go into perdition', and, verses 10-11, that, when his time is finished, 'he goeth into perdition'. It is to be observed that in 17. 11 it is the last of the seven heads, this final beast, who is himself also an eighth horn, that goeth into perdition. After his utter destruction, as described in so many passages, there can be no reappearance of the beast or hostile world-power—there is to be no succeeding 'head' after the seventh falls; and no more an 'eighth' horn hostile to the seven remaining of the 'ten horns', or seven remaining powers that he had tried in vain to conquer, but, on the contrary, these 'seven', to whom, as being Christian, Antichrist was hostile, alone remain after his destruction and final disappearance from the stage of history, on which, in the area of the old Roman empire, they and he had so long figured, always
21 as enemies, and often in deadly wars. And the rest, the kings of the earth, and their armies (verse 19), were killed by the sentence of him that sat on the horse, who in righteousness doth judge and make war: and their arrogant persecuting domination was annihilated.

THE BINDING, IN THIS DAY OF THE LORD, OF THE DRAGON
FOR THE PERIOD SYMBOLICALLY CALLED A THOUSAND
YEARS (20. 1-3).

20.1-3 Compare Ch. 12 : in the Day of the Lord in the first century the dragon was defeated and cast out of heaven down to the earth, and full of rage, with the world-power as his instrument, he continues to make war against the kingdom of Christ, persecuting his people into the wilderness for a period of 1,260 days: in this Day, the dragon, again defeated, is still full of rage and eager to continue his war and persecution. But, first, there is no longer, and, by the decree of Heaven, never can be again, a world-power, in succession to the destroyed seventh 'head', that he can use as his instrument; and, second, by the righteous judgment of Heaven an arresting hand is laid upon him, and he is seized and bound for a thousand years, and cast into the abyss, which is shut and sealed over him, so that he can deceive the nations no more (tempting them as formerly to become the instrument of his war against Christ's kingdom) until the thousand years are ended: after that he must be loosed for a little time.

THE VICTORY OF THE KINGDOM OF CHRIST IN THIS DAY
OF THE LORD AND THE HAPPY STATE OF HIS PEOPLE
FOR THE PERIOD FOLLOWING IT OF A THOUSAND YEARS
(20. 4-6).

NOTE.

In verse 4, instead of, 'and judgment was given unto them: and I saw the souls' . . . read, 'and judgment was given for them, even for the souls' . . . 'for' as in Dan. 7. 22. And the word 'souls', *ψυχάς*, is accusative in apposition to the preceding dative, and for the dative, by

the same construction as in 11. 18. For *καί*, 'even', see 1 Cor. 2. 10.)

As each Day of the Lord in this prophecy is a Day of Judgment, a 'time of the dead to be judged' (see *ante*, 18. 20, and especially 11. 14-19), so here, as in the previous day, in this one; and as each of the previous days inaugurates a new era, period, or stage in the course of the development of God's Messianic kingdom, so here, this day inaugurates a period, and that a brighter than any of the previous. The expression 'thousand years' symbolizes this period, be it long or short. 'The period of the remnants of the beasts' (see above, Ch. IV, § 5), symbolized in Dan. 7. 12 by the expression 'a season and a time', continues all through the thousand years and on to its end in the Day of the Lord set forth in 20. 7 ff.

4 And I saw thrones, and they sat upon them (cf. 4. 2-4, and see above in reference to this Day of the Lord, Dan. 7. 26, 'the judgment shall sit'); and judgment was given for them (this goes back to Dan. 7. 22, which, speaking of this Day of the Lord, had said, 'and judgment was given for the saints of the Most High'), even for the souls of them that had been beheaded (put to death, slain by the sword) for the testimony of Jesus and for the word of God, and such (all others who had, while in the flesh, continued faithful to Christ, but had not been slain) as did not do homage to the persecuting world-power, neither to its persecuting religion, and received not the mark; and (in consequence of the judgment being given for them) they lived (rejoiced,—the meaning of the verb 'live', here, is as in 1 Thess. 3. 8, 'for now we live, if ye stand fast in the Lord'; the Hebrew verb 'live' has often the same meaning; compare Martial's 'non est vivere, sed valere, vita') and reigned with Christ a thousand years,

and (the judgment which was given *for* them, being necessarily *against* those who had, while in the flesh, been their persecutors) the rest of the dead (those dead *against* whom the judgment was given) lived not until the thousand years should be finished (rejoiced not, mourned). By the judgment executed in this Day of the Lord, the kingdom of Antichrist, to the mourning of those belonging to it, was cast down to perdition, and the kingdom of Christ, to the joy of those belonging to it, was raised up to undisputed sovereignty for a thousand years. It is this, the being raised up of the kingdom of Christ to undisputed world-sovereignty (in which his people rejoice and reign with him) for a thousand years, that is figuratively termed a 'resurrection' (cf. Dan. 12. 1-3; Ezek. 37. 1-14): it is a resurrection such as is termed in Rom. 11. 15, 'life from the dead'. And it is called 'the first resurrection', because it inaugurates the first period (that of the thousand years) of the final stage of the development of the kingdom of Christ in which is historically realized its undisputed world-sovereignty (Dan. 7. 27), and of which the second period (chs. 21-22) is to be inaugurated by the judgment of the Day of the Lord described in verses 7-15. This final stage, with its two periods, of the course of the development of the kingdom of Christ is distinguished from all the preceding periods by the fact that in it there is no hostile world-empire or beast in existence or ever again to be in existence, but only for their allotted time 'remnants of the beasts with their dominion taken away'; Dan. 7. 12, on which see above, Ch. IV, § 5.

- 6 The judgment in this Day of the Lord *for* the Christian dead, and *against* the Antichristian dead, is also necessarily *for* the living successors of the former as belonging

with them to the same kingdom of Christ, and *against* the living successors of the latter as belonging with them to the same kingdom of Satan : see above on 11. 18, to which, as to this, nothing need here be added. This verse refers to the living successors of the former. With its first clause compare 19. 9 ; with the second clause, 2. 11 ; and with the third clause, 1. 6 ; 5. 9-11 ; 1 Pet. 2. 9-10. As to the living successors of the latter—'the rest of the dead'—they lived not, that is, they mourned : as their rejoicing had made his people desolate, so God making his people rejoice will make them desolate ; cf. Ezek. 35. 11-15.

vi. THE END OF THE PERIOD OF THE REMNANTS OF THE
BEASTS IN THE DAY OF THE LORD AFTER THE THOUSAND
YEARS, AND THE FOLLOWING NEW ERA (20. 7—22. 5).

This is the last of the four Days of the Lord described in the prophecy of this book. As in each of the three previous, so in this there is (1) a victory of the kingdom of Christ in the war against it of the world-forces of Satan, (2) a judgment of the dead, and (3) a following new era, period, or stage of development of the kingdom of Christ. The first of these, (1) in this Day of the Lord is described in 20. 7-10 ; the second, (2) in 20. 11-21. 1 ; and the third, (3) in 21. 1-8, and 21. 9-22. 5.

(1). 20. 7-10 (compare for the analogy 19. 19-21, and
20.7 with verse 10, 20. 1-3). At the end of the thousand years Satan is loosed from his prison, as in verse 3 it had been said 'he must be loosed for a little time'. Why 'must'? We are to understand that a new chastisement of the Christian Israel in the Messianic age had, by the end of the thousand years, become necessary, according to the principle of the Divine government

which had been exemplified in the preceding chastisements by the Mohammedans and the Romans, and, in the pre-Messianic age, in those of the Old Testament Israel by the Babylonians and the Assyrians. Those misled by the deceit of Satan into this new war against the people and kingdom of Christ are 'the rod of God's anger' wherewith to chastise the Church for its purification from corruptions. But, as in the case of Assyria of old, 'the rod' does not understand the mind of him who uses it, and, while unconsciously carrying out his righteous purpose, is seeking to carry out its own unrighteous aim, which is to destroy the people and kingdom of Christ. As to how corruption had arisen in the Church by the end of the millennial period, it is to be believed that many non-Christian people among the nations had during it come into the Church outwardly but not inwardly Christianized, and bringing their old non-Christian ideas and practices with them; and we know that there still existed in this period the remnants of the beasts, their dominion taken away, Ch. IV, § 5. These remnants lived not (rejoiced not), existed in a defeated, depressed, disheartened condition, but were an evil corrupting leaven, during the millennial period, and until it was finished, verse 5. Then when Satan was loosed from his prison and renewed his ancient war, they lived (rejoiced, took heart again). The 'season and time' (Dan. 7. 12) allotted for their existence, which had continued all through the millennial period, was only to end with Satan's final defeat in this war. Satan comes forth to deceive the nations which are in the four corners of the earth. These nations are figuratively called Gog and Magog. It would seem therefore that they are to be, at the future time indicated,

the comparatively ignorant and barbarous nations more or less remote from the centres of light in the heart of Christendom, later analogues of the hordes of Arabia in the early part of the seventh century. Satan's object is to gather them together to the war: compare the gathering together to the war of the two preceding days, the one 16. 16, and the other 19. 19. The number of them is as the sand of the sea, but there is now no great world-empire or beast with its false prophet, but only armed hordes of barbarians rising out of the nations like
9 great devastating waves out of a tumultuous sea. Like such waves these hordes rushed up over the breadth of the earth, and compassed about, threatening to destroy at the centre the people and the kingdom of Christ, the Son of God's love, his beloved kingdom: and fire came down out of heaven, the fire of God's wrath, and devoured them (as to the meaning of what is figuratively termed *fire from heaven*, compare 8. 5, where it symbolizes the judgments of the seven trumpets; compare also 11. 5;
10 14. 18; 18. 8; and Ezek. 38. 19, 22; 39. 6). And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet (19. 20); and they shall be tormented day and night for ever and ever. Formerly the dragon was cast out of heaven down to the earth (12. 9); later on (20. 1-3) he was cast out of the earth down into the abyss, and held prisoned there for the thousand years; and now, finally, he is cast down into the lake of fire and brimstone, there to be tormented for ever and ever. Never more, after this, shall the nations be deceived by him into warring against Christ's people and kingdom.
11 (2). 20. 11—21. 1 (compare for the analogy 20. 4-6). The whiteness of the throne is the symbol of the purity

and righteousness of the judgment. He that sat on the great white throne is the Ancient of Days (Dan. 7. 9, 22), the One sitting upon the throne of 4. 2. From his face the earth and the heaven fled away (cf. 16. 20), and there was found no place for them (see Dan. 2. 35); not the physical earth and heaven are here spoken of, but the external order of the world during which the hostile world-forces had arisen and warred against his people

12 and kingdom. Again, in this Day of the Lord, has come the time of the dead to be judged, *both* to give their reward to his servants, *and* to destroy the destroyers of the earth (see for the analogy, 11. 18; 18. 20; 20. 4-6). The dead, small and great, stood before the throne; and books were opened (Dan. 7. 10); and another book was opened, the book of life (3. 5; 13. 8), in which were the names of his servants who had been faithful unto death. And the dead, those of both sides who had died in or during the war, were judged out of the things written

13 in the books according to their works. And the sea, the tumultuous raging sea of the nations (verse 8), out of which formerly the beast, and now the devastating waves of Death and Hades, 'the overflowing scourge', sprang, gave up the dead which were in it; and Death and Hades (1. 18; 6. 8), 'the overflowing scourge', that had 'passed through' destroying the people of Christ, and threatened the complete devastation of Christendom, gave up the dead which were in them: and they (the dead) were judged every man according to their works.

14— And Death and Hades were cast into the lake of fire

21. 1 (where were also the beast, the false prophet, and the dragon, verse 10): 'and the sea is no more', i. e. not the physical sea, but the sea of the nations hostile to the kingdom of Christ as in the past. Never, after this,

shall there be the sea of the nations raging against the kingdom of Christ, and never more shall Death and Hades, 'the overflowing scourge', rise out of such a sea like devastating waves, and 'pass through' Christendom. 'The first heaven and the first earth' (the external order of the world under which such things had taken place, the climate in which such things could grow) are passed away; and there is 'a new heaven and a new earth', a new order of the world in which such things can no more be, a new climate in which such things can no more grow. After the judgment of the preceding Day of the Lord, Satan's dead lived not (rejoiced not), revived not in their successors, until the thousand years had been finished (verse 5), but now, after this, 'if any one was not found written in the book of life he was cast into the lake of fire'.

(3). 21. 1-8 (compare for the analogy, 11. 15-19, on which see above: 12. 10-11, 12 first clause; 19. 6-9; 20. 6). The judgment executed in this Day of the Lord inaugurates the second period of the final stage of the development of the kingdom of Christ (of which the first was the millennial), which is to end in the final Day of the Lord, the Last Day. After the end of the millennial period, and the fearful time of 'the overflowing scourge with its lessons laid to heart, the inauguration of this period, re-establishing more widely and securely the undisputed world-sovereignty of the kingdom of Christ, is to the people of Christ as 'life from the dead'. Then more completely than in the millennial period, 'the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High (i. e. Christ, see above on Dan. 7. 25): his kingdom is an everlasting

kingdom, and all dominions shall serve and obey him' (Dan. 7. 27).

21. 1 This figurative language of prophecy has already been explained, compare Isa. 65. 17; 66. 22. 'If any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new', 2 Cor. 5. 17: and thus analogously it is with the world in this final blessed
 2 time. As in 3. 12, the Holy City, new Jerusalem, coming down out of heaven from God, is God's Messianic kingdom, 'the kingdom of heaven', which, unlike the hostile world-kingdoms that came up out of the abyss, comes down out of heaven. We pray, 'Thy kingdom come', and the kingdom is ever coming, and always down out of heaven, and being developed in the world. That John sees it coming down thus symbolizes the glorious coming or development of the kingdom, of which Christ is the King, in this final period; the kingdom is now made ready as a bride adorned for her husband, the kingdom is now more gloriously developed in the world according to the mind of its King than ever before; the purpose of God, revealed from of old through the prophets, as for the salvation of the world, more gloriously and
 3 fully realized than ever before in the earth. John heard a great voice out of the throne (cf. 19. 5), saying, 'Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God' (see Jer. 31. 33; Ezek. 37. 27—in these and other passages of the Old Testament, the word is 'people', but here 'peoples', because in this period, in the realization of what had been his purpose from the beginning, the many peoples of the earth are to be his, whereas in Old Testament
 4 times Israel alone was the elect nation); 'and he shall

wipe away every tear from their eyes' (so 7. 17, see above : Isa. 25. 8); 'and death shall be no more' (see 20. 14, death by 'the overflowing scourge', death in persecution, shall be no more); 'neither shall there be mourning, nor crying, nor pain (anguish), any more' (mourning, crying, and anguish, caused by 'the overflowing scourge', or by persecution, shall be no more); for 'the first things are passed away' (verse 1, 'the first heaven and the first earth are passed away', the time in which, through Satan deceiving the nations, war was waged by world-forces against the kingdom of Christ, causing death and mourning and crying and anguish to his people, is now in the past, is gone by, is no more).

5 And he that sitteth on the throne said, 'Behold, I make all things new', verse 1. 'And he saith, Write: for these words are faithful and true' (compare for the

6 analogy, 19. 9). 'And he said unto me, They are come to pass' (they, the things promised in which the prophecy reaches its goal, the 'all things new' of verse 5, are come into being, i. e. in this final period, to which the vision in verses 1-8 refers). 'I am the Alpha and the Omega, the beginning and the end' (cf. 1. 8 : with God, in the working out of his great plan, the beginning implied the end, the first stage of the development of his Messianic kingdom the final). 'I will give . . . freely' cf. 7. 17 ;

7 22. 17. As formerly (chs. 2 and 3) the promise is to 'him that overcometh': here it is said that he 'shall inherit (or possess) these things' (the things mentioned in the previous verses); 'and I will be his God, and he

8 shall be my son' (cf. verse 3). 'But for the fearful . . . the second death.' There were such people as these among the nations of Gog and Magog. These are those not found written in the book of life (20. 15), the living

successors of the dead *against* whom the judgment was given ; as those in verses 2-7 are the living successors of the dead found written in that book, the living successors of those *for* whom it was given : compare for the analogy 11. 18, with verses 2-7, all preceding its final clause, and with verse 8, its final clause.

FULLER VISION OF THE HAPPY STATE OF THINGS IN THE
CLOSING PERIOD OF THE UNDISPUTED WORLD-SOVE-
REIGNTY OF THE KINGDOM OF CHRIST (21. 9—22. 5).

Here we have set forth a fuller symbolic picture of the holy city, that is, the kingdom of Christ, already mentioned in verse 3, as to be in the period of its development inaugurated by the execution of the judgment of the Day of the Lord described in 20. 7-15, and to continue on to the Last Day. This is the period in which there is at last fully realized in the world the glowing pictures of the Old Testament prophets (Dan. 7. 27, and parallels) of the glories and blessings of the Messianic kingdom. It is the goal of the prophecy of this book and the Book of Daniel. In that great prophecy in Daniel and the Revelation of John, the Last Day (of the Lord) with its general resurrection and judgment of the quick and the dead is not expressly mentioned, but is implied throughout : every previous Day of the Lord set forth in this prophecy is a type and pledge of which it is the necessary antitype and fulfilment ; and in the final judgment, for and against, of that day the judgments, for and against, of all the previous days will be summed up.

- 21.9 That one of the seven vial angels shows this vision, conveys that the judgments of the vials were not merely to inflict just punishment upon the guilty, but also with a view to the merciful realization, in due time, of this

happy state of things for mankind. The bride, the wife of the Lamb, symbolizes the people of Christ in relation to him, their Head. The 'mountain' here, is in contrast to the 'wilderness' in 17. 3. 'The holy city, Jerusalem, coming down out of heaven from God', symbolizes God's Messianic kingdom (see on verse 2). It has in it the glory of God, and its light clear as crystal shines through the earth. Its wall, great and high, the twelve gates (cf. Ezek. 48), with twelve angels (cf. 1. 20), and the names written thereon of the twelve tribes of Israel (cf. 7. 4-8), and the twelve gates facing the four quarters of the earth, three each quarter, symbolize the universal Church in all its branches of the world-wide Christendom of that time: the entrance into the kingdom is through this many-branched universal Church. 'The seer's object in referring to the tribes is simply to assert the continuity of the Christian Church with the Church of the Old Testament . . . and the gateways standing open on all sides represent its catholicity' (Swete). This universal Church is built upon the twelve foundations laid by the twelve apostles of Christ. 'As the wall gives form and compactness to the city, so the apostolic Church is conditioned, through the ages, by the preaching and work of the apostolate' (Swete). This measuring for preservation is in contrast to that of 11. 1 for destruction. The city lieth foursquare, facing the four quarters of the earth, and its length and breadth and height are equal, each 1,200 furlongs, that is, it is a perfect cube as was the holy of holies in the Old Testament dispensation. The wall measures 144 cubits, or about 216 feet. The city was pure gold, like unto pure glass; as was also its street pure gold, transparent as glass. The street is 'neither the single street, nor the central square, but

“all the city has of street”, i.e. the streets’ (C. A. Scott):
cf. 11. 9.

The building of its wall is jasper, and the foundations of its wall adorned with all manner of precious stones, and its twelve gates twelve pearls (cf. Isa. 54). These precious stones are ‘living stones’ (1 Pet. 2. 5), all precious, but each with its own individual character: these pearly gates that lead into the city of eternal life are pearls of great price indeed to those that find them (Matt. 7. 13–14; 13. 45–46).

- 22 In this city there is no temple such as was in the pre-Messianic dispensation, and, at the date of the prophecy, in the old Jerusalem: for the Lord God the Almighty, and the Lamb, are the temple thereof.
- 23 And the city has no need of any external light to shine upon it (cf. Isa. 60. 19–20): for the glory of God
- 24 did lighten it, and the lamp thereof is the Lamb. So far from needing any external light to shine upon it, it sheds its light abroad upon the world without, so that the nations walk thereby, and the kings of the earth
- 25 thus enlightened do bring their glory into it, the city of the eternal light of day (for there shall be no night, no darkness, there), whose gates shall never be shut
- 26 (cf. Isa. 60. 11); and they shall bring the glory and
- 27 honour of the nations into it: but nevertheless its ever-open gates shall be so well guarded that there shall in no wise enter into it anything unclean, or he that worketh abomination and lie (cf. Isa. 52. 1): but only they which are written in the Lamb’s book of life. ‘The influx of the nations with their several offerings will not bring with it the elements of evil which hitherto have been associated with wholesale conversions’ (Swete); as was the case, as we have seen, in the previous periods,

22.1 with most tragical results. Within the city, in the midst of its street, is the river of water of life, proceeding out of the throne of God and the Lamb (cf. Joel 3. 18; Zech. 14. 8; Ezek. 47. 9): of this water of life shall be
 2 given freely to him that is athirst, 21. 6. On each side of the river was the tree of life (cf. Ezek. 47. 12) constantly bearing fruit sufficient for the whole world: and the leaves of the tree were for the healing of the nations; which were to be therefore even in this last period yet in need of healing, for 'they that are whole need not
 3 a physician, but they that are sick (Matt. 9. 12). And there shall be no curse any more (cf. Zech. 14. 11); no curse of persecution, no 'overflowing scourge passing through'; the people of Christ shall dwell safely, as loving Him and keeping His word (cf. Isa. 54. 14): the throne of God and of the Lamb shall be therein; and
 4 his servants shall serve him; and they shall see his face, for he shall not hide his face from them (Ezek. 39. 29); and his name shall be on their foreheads (cf. 14. 1, and
 5 3. 12). With the first clause, compare 21. 25; with the second and third clauses, 21. 23; and with the last clause, Dan. 7. 27. This is the end of the prophecy, see Dan. 7. 28 a, 'Here (hitherto) is the end of the matter.'

In his interesting work on *The New Era*, Dr. J. Strong says, 'The highest conceivable society, one perfectly illustrating the most comprehensive of all laws, would be composed of persons of perfect individuality, each enjoying perfect liberty and yet all in perfect harmony with the Divine will, and therefore in perfect harmony with each other. The development of such a society would seem to be the Divine ideal for the race. Through the ages one increasing purpose runs. Revelation cer-

tainly teaches that final earthly society is to be perfect. We are apt to understand the 21st and 22nd chapters of the Revelation of John as a description of heaven. And so they are, but it is here on earth, the new Jerusalem come down to the new earth "from God out of heaven". It is a glorious vision of the kingdom of God fully come.' In heaven there is a perfect society, but the movement of history is towards one in the earth. When it is realized, 'when the social conscience, properly enlightened, actually rules the organized life of men, social wrongs will disappear, the strifes of classes and of races will cease, and wars will be no more.' And he goes on to remark that many who reject the Darwinian view of man's origin will accept its view respecting his destiny. John Fiske, in his work on *The Destiny of Man*, says that according to Darwinism, 'the perfecting of humanity is to be the glorious consummation of nature's long and tedious work. . . . The future is lighted for us with the radiant colour of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet . . . is confirmed in the light of clear knowledge. . . . The modern prophet, employing the methods of science, may again proclaim that the kingdom of heaven is at hand.' 'When', says Dr. R. S. Storr, *Divine Origin of Christianity*, 'such states are formed and compacted, as incorporeal complex persons under the governing Christian law of justice and charity, then shall be accomplished what the Roman empire grossly prefigured when, in the amazing development of its force—as under some brooding Providence above—it flung forth its avenues towards the ends of the earth and sought to bind all peoples together under the power which ruled from Tiber ; which

Charlemagne perhaps dimly contemplated in the splendid rashness of his colossal and impracticable plans, when he sought to re-establish the Western empire with more august sanctions and in a richer religious life, and in the Europe which had replaced the old; what Napoleon the First sketched in a sort of lurid caricature on the canvas of history when he rushed abroad with what appeared irresistible legions, for the conquest of the Continent and the combination of its several kingdoms under the sovereign leadership of France. A plan surpassing all of these, as the bending sky surpasses the clouds which shift across it—even that will have been realized when the different nations, each in its own untroubled territory, each with its idioms of custom, law, as well as language, and each with its peculiar life, shall be united in the bonds of a peace which knows no suspicion and admits no suspension, because it results from the voluntary subjection of each and all to a law universal: whose authority is conceded because a Divine majesty and charm are recognized in it.' This will be the final state in the earth of the kingdom of him who is to gather together in one all things both which are in heaven and which are on earth. This, the one far-off Divine event to which the whole creation moves, is the goal of the prophecy that is set forth, first, in Daniel, and, finally and more fully, in John.

vii. THE EPILOGUE, 22. 6-21.

At the date of the prophecy (beginning of A. D. 66), the people of Christ were in the throes of the persecution begun by Nero in A. D. 64: the whole world, Jewish and Heathen, was warring against them for their extirpation. Their sole hope was in the fulfilment of the promise of

his coming before that generation passed away, Matt. 16. 28; 24. 34; 26. 64; for this they were longing and praying, verses 7 and 20. The main object of this epilogue is to assure them that the promise was about to be fulfilled: thrice it is said, 'Behold, I come quickly' (verses 7, 12, 20), and again, 'the time is at hand', verse 10. And we know (see above) that the promise was fulfilled, that he did come quickly, or immediately after the prophecy was given: he came with clouds, and every eye saw him, and they also which pierced him, and all the tribes of the persecuting earth mourned because of him (1. 7).

22. 6 'These words are faithful and true' (1. 5; 19. 11), that is, all the words of the prophecy of this book, 'the things which must shortly come to be', as in 1. 1, on 7 which see above. With the first sentence, compare 3. 11; with the second, 1. 3.

8-9 See above on 19. 10, for the analogue of this in a previous period.

10-12 See above on 1. 3: 'the time is at hand'. Christ
 11 came immediately after the prophecy was given: as on the one hand the unrighteous and filthy, and on the other the righteous and holy, were, when the prophecy was given (A. D. 66), so they were immediately after,
 12 when he came (A. D. 66-70). First clause as in verse 7; and with second clause cf. 11. 18; and 2. 23 last clause.
 13 As in 1. 17; 2. 8; and see 1. 8, and on 21. 6. 'Blessed
 14-15 are they that wash their robes', as in 7. 14. 'The tree of life', as in verse 2, and 2. 7. This blessedness, this tree of life, this city of God (God's Messianic kingdom), 3. 12, were for the people of Christ in all the previous periods or stages of the development of his kingdom, as well as in the last; and from the beginning there were

'without' the City such as are described in verse 15, compare 21. 8, 27. It may be that in the final period on to the Last Day there will always be some not inwardly or really, though all shall be outwardly or nominally, Christian.

16 See 1. 1 ; 5. 5 ; 2. 28.

17 This is so in all the periods of the prophecy. With the last clause, cf. 21. 6.

18-19 This also applies throughout all the periods of the prophecy.

20 Thus it was at the date of the prophecy, see verses 7 and 12.

21 'The benediction follows as in the Epistles. Possibly it is another indication (cf. 1. 3) that the book was intended to be read aloud in the religious assemblies of Christendom' (C. A. Scott).

CHAPTER X

CONCLUDING OBSERVATIONS

WESTCOTT truly says: 'The "Revelation" of Daniel received at last its just completion in the Revelation of St. John. Without an inspired type it is difficult to conceive how the later writings (as the non-canonical apocalyptic Enoch, &c.) could have been framed; and whatever judgment be formed as to the composition of the book, there can be no doubt that it exercised a greater influence upon the early Christian Church than any other writing of the Old Testament, while in the Gospels it is specially distinguished by the emphatic quotation of our Lord (Matt. 24. 15).'

It appears from the four previous chapters (VI—IX) that all the prophecies in the New Testament forming the subject of these chapters, and referring to what was to take place in the period between the time of our Lord and the consummation of the Messianic kingdom, are parts of one whole, one great prophecy, or revelation, which we may call the prophecy or revelation in the New Testament. The prophecy or revelation in Daniel, in so far as then unfulfilled, received its just completion in the prophecy in the New Testament, as the circumstances from time to time of the generation that had not passed away before the destruction of Jerusalem required, but yet so that the latter which completes cannot be properly understood apart from or without the due understanding or correct interpretation of the former of which it is the completion. This being so, and the present state of the interpretation of the prophecy in Daniel being the chaos set forth in Ch. 1,

it is not surprising that the present state of the interpretation of the prophecy in the New Testament is similarly a chaos of conflicting views.

Much of this latter chaos is connected with the view of our Lord's prophecy of the destruction of Jerusalem recorded in Matt. 24. 1-36 and parallels, which interprets it as predicting not the judgment on Jerusalem only, but also the Last Judgment as to take place 'immediately' after it before that generation should have passed away. And as the Last Judgment did not then take place, and is still future, some of those holding this view say that he was in error as to its imminence, and that the apostles and the whole body of the Christians of that generation shared in this error; some that not he but only the latter were in this error, which the evangelists have interpolated into his prophecy. Some who hold the view that the prophecy predicts both judgments argue that neither he nor the latter were in this error but that the evangelists have written the prophecy so confusedly that it is impossible to tell exactly which part refers to the judgment on Jerusalem, which they knew to be impending, and which to the Last Judgment, which they knew to be in the distant future. On the supposition of this alleged error some have set themselves to demolish the Christian Faith, and others to show that notwithstanding it the Christian Faith may be still held. The view in question, with all the chaos connected with it, disappears before the simple fact that the prophecy in question, as above shown, does not predict the Last Judgment, although the judgment on Jerusalem which it does predict is, like all the other subsequent preliminary judgments or Days of the Lord predicted in the New Testament, typical of the Last Judgment. The view which attributes this error to our Lord's prophecy is founded on nothing but a misinterpretation of it (see Ch. VI): the

attribution of this error to the apostles, and the whole body of the Christians of that generation, is founded on nothing but a misinterpretation of the prophecy in the New Testament (see Chs. VI—IX). There is no foundation for this attribution of error outside of the New Testament: and when the prophecy in the New Testament is correctly interpreted as the completion of the revelation in Daniel, it is manifest not only that this view has no foundation there, but also that what our Lord and the apostles held and taught as to the ages-long future course of the development through conflict of the Messianic kingdom made it impossible for them to hold or teach that error. The notion that the Christians of the first generation universally held this error is equally groundless: so far as we know none of them held it but those few new converts at Thessalonica (Ch. VIII); and the apostle Paul, in denouncing it as a delusion, spoke not for himself alone but also for our Lord, the whole apostolate, and the whole Christian Church. And in our Lord's prophecy as written in the Gospels there is, as we have seen, nothing interpolated or alien, nothing unintelligible, nothing confused: the events predicted are set forth in the order in which he predicted them, and in which they were fulfilled before that generation passed away as he had said they were to be.

Much also of this latter chaos is connected with a view of Rev. 17. 8–11, which interprets it as referring to the vulgar rumour and expectation that arose after the death of Nero in June 68, to the effect that he was not dead but living in concealment, and about to come forth from his hiding-place to take vengeance upon his enemies; and as predicting accordingly that Nero was about so to come forth. As however the rumour was false and the expectation false, so according to this view the Revelation in making this prediction was in error. Those maintaining

this view differ from each other. They agree in holding that Nero is 'the beast', that its 'seven heads' are both the seven hills of Rome and the first seven Roman emperors, and the 'eighth' the eighth Roman emperor, and that Nero is one of the 'seven' and also the 'eighth'. They differ in that some of them make Julius Caesar the first emperor, and thus Nero the sixth, Galba the seventh, Otho the eighth; while others of them make Augustus the first emperor, and thus Galba the sixth, Otho the seventh, Vitellius the eighth; and others still of them, omitting three of the emperors, make, contrary to history, Vespasian the sixth, Titus the seventh, Domitian the eighth: and thus they differ also as to the date of the book, which being in the reign of the sixth (the one that 'is') is, according to the first, in the reign of Nero, A. D. 54-June 68; according to the second, in that of Galba, June 68-Jan. 69; and according to the third, in that of Vespasian, Dec. 69-79.

The view in question, with all the chaos connected with it, disappears before the simple fact that the Revelation of John makes no reference whatsoever to the false rumour and expectation about Nero, and no prediction whatsoever having any the slightest connexion therewith. The Revelation of John was written at least two years before the death of Nero, and therefore at least two years before that false rumour and expectation came into existence. The attribution of this error to the Revelation of John is therefore founded on nothing but a misinterpretation of the prophecy. Besides it may be observed, that 'the beast' elsewhere in the Revelation (Old Testament and New) is not an individual man; and that if it were so here, it is not possible to see how the same individual man could be at once the beast and one of its seven heads, and also an eighth head of the same beast which, according to the prophecy, has only seven heads. Thus according to the view

in question the prediction is not only in error, but unintelligible. This supposed error and unintelligibility at once disappear when the Revelation of John is taken as the completion of the corresponding Revelation of Daniel, which it certainly is: see above on 17. 8-11.

The Book of Revelation bears upon the face of it that it was written by the apostle John alone, and all at one time. The testimony of the early Fathers from Justin to Origen is practically unanimous as to this. What difference of style there is, along with fundamental resemblances, between it and the Gospel of John, is explained by the difference of subject, and the fact that the latter was written about thirty years after the former. And, before the unity of style of the Revelation of John, its unity of plan, its consecutive order from starting-point to goal, its intelligibility throughout, and its relation throughout (above shown) to the corresponding Revelation of the Old Testament which it completes, the 'composite' hypothesis—in any case a kingdom divided against itself—disappears.

The Book of Revelation leaves its date to be ascertained from its contents. The testimony of the Fathers from Irenaeus to Origen is not decisive as to the earlier or later date. What the testimony of Irenaeus is depends upon the translation of a single word. If the word be translated, as it may be, 'it (the Revelation) was seen' (in the time of Domitian) this makes him testify to the later date: if it be translated, as it may be, 'he (the apostle John) was seen' (in the time of Domitian) this makes him not testify to the later date. We are thus left to ascertain the date of the book from its contents. And it is plain, as we have seen from what it states and predicts, that it was written before the destruction of Jerusalem, and on the eve of the outbreak in A. D. 66 of the war between the Jews and the Romans in which Jerusalem was destroyed.

IN CONCLUSION

It only remains to say, in reference to the final sentence of the Preface, that the search undertaken having been successful, and nothing having arisen in the course of it contrary to the position taken up at its beginning, the result is the sure knowledge of what the future of Christianity among mankind is to be according to the revealed purpose of God, and the clearing away of an obscurity that has long been a grievous perplexity to Christian souls, a reproach to the Christian Church, and, as affording a covert from which it is being constantly assailed with the keenest weapons aimed at its great Head, a menace to the Christian religion.

FOURTEEN DAYS

JA 21 ²⁴⁷

FE 4

No 15 '49

Ja 26 '50

OCT 13 1988

JE 22'72

SF 15'72

AP 1273

SE 24th

444
74041
250

CINCINNATI BIBLE COLLEGE & SEM. LIBRARY
236 M145 main
Macdonald, Donald/The future of Christia



3 4320 00073 7033

3737

Future of Christianity,

236

The

M145

Macdonald, D.

THE CINCINNATI BIBLE
SEMINARY LIBRARY

A. No. 3737

D.D. No. 236

M145

